

# ANGLO-SAXON DESTINY

---



acti

e

My Servant

DEB



At A

# C O U N C I L,

Held at Charlestown, June the 20th, 1676.

**T**he holy God having by a long and Continued Series of his Afflictive dispensations in & by the present Varr with the Heathen Natives of this Land, written and brought to pass bitter things against his own Covenant people in this wilderness, yet so that we evidently discern that in the midst of his judgments he hath remembred mercy. having remembred his Footstool in the day of his sore displeasure against us for our sins, with many singular Intimations of his Fatherly Compassion, and regard: reserving many of our Towns from Desolation Threatned, and attempted by the Enemy, and giving us especially of late with our Confederates many signal Advantages against them, without such Disadvantage to our selves as formerly we have been sensible of, if it be of the Lords mercies that we are not consumed, It certainly bespeaks our positive Thankfulness, when our Enemies are in any measure disappointed or destroyed: and fearing the Lord should take notice under so many Intimations of his returning mercy, we should be found an Insensible people, as not standing before him with Thanksgiving, as well as lading him with our Complaints in the time of pressing Afflictions:

The COUNCIL have thought meet to appoint and set apart the 29th. day of this Instant moe, as a day of Solemn Thanksgiving and praise to God for such his goodness and Favour, many Particulars of which mercy might be Instanced, but we doubt not those who are sensible of Gods Afflictions, have been as diligent to espy him returning to us; and that the Lord may behold us as a People offering praise and thereby glorifying him; The Council doth Commend it to the Respective Ministers, Elders and people of this Jurisdiction; Solemnly and seriously to keep the same. Beseeching that being perswaded by the mercies of God we may all, even this whole people offer up our Bodies and Souls as a living and Acceptible Service unto God by Jesus Christ.

By the Council, Edward Rawson Secr.

Proclamation issued 264 years ago by the Massachusetts Bay Colony ordering that a Day of Thanksgiving be set aside





# THANKSGIVING

Nineteen Hundred and Forty One

THE STORY of the Thanksgiving Celebration, when in 1621 the New England Colonists gave thanks after their first harvest, has been written so often that we need not repeat it again here. A day is now set aside each year to commemorate that event, the full meaning of which would be well for America to always remember.

Formerly the day was set apart for real thanksgiving and prayer that God's blessings might be bestowed upon the nation. This original purpose has to a large extent been relegated into the background of obscurity with the turning of this day, in the minds of multitudes, into just another holiday of pleasure and gluttony.

Originally, the several governors of the New England Colonies proclaimed a day of thanksgiving and prayer and the people filled the churches as they gathered for these services! In this year of Nineteen Hundred and Forty One a revival of that true spirit of thankfulness is needed as never before. The spirit which actuated our forefathers in setting aside a day for this purpose must again become evident.

The Bible is full of references to such days of prayer and thanksgiving to God for His goodness and wonderful mercies. Nationally and officially, the first Thanksgiving solemnized in England was the service in St. Paul's Cathedral on November 24th, 1588, with Queen Elizabeth in attendance. That first official Thanksgiving was offered in gratitude to God for the defeat of the Spanish Armada.

The effectiveness of such thanksgiving services may be measured by the sincerity of the people. The *spirit* of thanksgiving is *requisite to answered prayer!* The Psalmist declares, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee and thou shalt glorify me." (Ps. 50: 14-15.)

Our people want deliverance from economic difficulties and freedom from war but refuse to return to God in the spirit of thanksgiving and prayer that will lead them to fulfill all their obligation unto Him. It is the failure in this important requirement which accounts for God's silence when prayers are offered for deliverance.

When Solomon dedicated the Temple at Jerusalem, he asked God to hear the prayers of His people. The Lord answered and said, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways (sin, then, is

the cause of these troubles); then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7: 13-14.)

Today we need healing for our land and we long for peace within and without our borders. Graft and inefficiency in government; economic pressure with inevitable poverty and distress; taxation which is becoming increasingly grievous; disputes between labor and capital, resulting in strife; injustice in our courts and increase in crime, with a land full of violence — these are a few of the evidences of the national sickness which needs the healing touch of the hand of God!

If at this Thanksgiving Season there should be the manifestation of a spirit of true humility, thanksgiving and prayer in seeking God's forgiveness for our sins (beginning with the President of the United States and extending down to the humblest citizen of this great country of ours) there would come inevitable answer to all our prayers. The miracle-working results of such a manifestation on the part of the people and their leaders would make this Thanksgiving Season a memorable one, never to be forgotten as long as our nation endures.

We have many things for which to be thankful. God has abundantly blessed our nation in the past. But we have forgotten Him who only is responsible for our increased prosperity and freedom from invasion. Moses warned that we were *not* to say, *as many are now saying*, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant." If we do forget God and boast of our might, Moses said, "I testify against you this day that ye shall surely perish." (Deut. 8: 17-19.) In our arrogance and self-sufficiency we have completely forgotten the admonition, "Except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.)

God said of Israel of old, "Your burnt offerings are not acceptable, nor your sacrifices meet unto me." Israel was religiously observing the form and the ceremonies but refusing to keep the spirit of the law and this displeased God. As it was then, so it is now! When our nation and its leaders turn to God in a sincere spirit of thanksgiving and prayer the difficulties and troubles which have become acute will find a ready solution. Then the nation will truly rejoice in the abundance of blessings which God is waiting to shower upon His people!

ILLUSTRATION OF THE MONTH! Take notice, in this historic document of the Massachusetts Bay Colony, that the Thanksgiving proclaimers of 265 years ago identified themselves as the *Covenant people*; that they were devoutly thankful to God — they believed Him — and in evident sincerity they recognized His mercies as they vowed anew their service unto Him. Thus did our Pilgrim forefathers — members of God's great Israel gulfstream of race — assert and affirm their dependence on Him who alone, in His kind and merciful Providence, could see them through their trials and hardships. In this year of Nineteen Hundred and Forty One, more urgently than in any year in our nation's history since that early Thanksgiving, the national situation demands a reassertion of our faith in God and a sincere reaffirmation of the promises made by our centuries-earlier forefathers at Mt. Sinai to institute and begin keeping His Holy Laws; to again say, and with profound meaning, "All the Lord has spoken, we will do!"

Illustration courtesy of  
The Home Insurance Company, New York

# WHAT WE STAND FOR~

**B**ELIEVING and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, we give here a brief outline of who we are and what we stand for.

We who believe in the Truth of Israel are plain Americans who have seen God's Hand in our history, and for the most part we are churchmen and churchwomen who see God's Word in the Scriptures (*II Tim. 3: 16*).

Names more often mislabel than describe the things to which they are affixed. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God (*Ps. 99: 5*), not man.

We are *not* introducing a new religion. We are *not* a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth (*Matt. 6: 33*).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess. 5: 23*), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut. 28*). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut. 30: 10-16*). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I and II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut. 27; 28; Isa. 1; 50*). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt. 5; 6; 7; Lk. 2: 32; John 1: 49*). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts 16: 31*); in brief, but one hemisphere of the whole of God's Truth. We therefore claim to stand for the *whole law of God and the whole Gospel of Christ* (*Isa. 8: 20*).

## An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we — the Anglo-Saxon, Celtic and kindred peoples are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live." (*Lev. 18: 5; Ezek. 33: 15, 16*).

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut. 7: 6-8*). This people He called *Israel* (*Gen. 32: 28*). Selected, disciplined and dispersed on their mission, they are as really existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor. 3: 14*) fulfilling part of God's purpose, but we believe the foretold time is now come when they shall know who they are and what they are here to do (*Jer. 31: 31-34*). This publication is but one sign of this awakening.

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut. 26: 17-19*).

We know that Israel left Palestine (*II Kings 17: 18*) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer. 31: 21*) they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do (*Isa. 51*).

## Our Place in the Plan

It is a marvelous history. We still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. DESTINY MAGAZINE recognizes that responsibility.

So that we stand for the Bible (*II Pet. 1: 21*), for Christian truth in all its parts (*Rom. 6: 23; 8: 38, 39*), and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people (*Deut. 7: 6-8; Ezek. 26: 32*); their promised greatness (*Deut. 32: 8*), which has been so markedly fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty (*Lev. 25: 10*). The Bohemians who stood for Huss, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel — for through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam. 7: 10*).

## Regarding the Jews

Nor do we overlook the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to (Continued on page 20)

## CONTENTS IN THIS ISSUE

	Page
BLIND IS MY SERVANT . . . . .	9
BOOKS . . . . .	33
THE COMING GOLDEN AGE . . . . .	15
A CURSE TO UNDERSTANDING . . . . .	8
THE FEARFUL AND UNBELIEVING . . . . .	7
THE GENEALOGY OF JESUS . . . . .	27
GOD APPLIES SANCTIONS . . . . .	17
HORIZON . . . . .	20
JESUS CHRIST IS A NATIONAL QUESTION . . . . .	31
LETTERS . . . . .	32
A NEW ORDER OF THE AGES . . . . .	21
ONE MAN'S DESTINY . . . . .	25
PRICE FIXING NO SOLUTION . . . . .	5
PROPERTY RIGHTS . . . . .	6
PROTECTION FROM FAMINE AND PESTILENCE . . . . .	7
REFINED PRESSURE . . . . .	6
REVOLUTION . . . . .	5
SUPPOSE RUSSIA SHOULD WIN . . . . .	8
THANKSGIVING, 1941 . . . . .	3
VICTORY IS MANDATORY . . . . .	14
WANTON DESTRUCTION . . . . .	7

## DESTINY

Published Monthly at Haverhill, Massachusetts, by Destiny Publishers  
Editor: HOWARD B. RAND Managing Editor: C. S. WARNER

25 cents a Copy, \$2 a Year. Your Own and a Gift Subscription \$3.  
Two-year Subscription \$3. Life Subscription \$25.  
In all countries other than the United States or Canada, \$3 yearly.  
Canadian money is acceptable at face value. Please Note: Canadian Money Orders should be made payable at Toronto, Ontario. Printed in the United States of America. Title is Registered in U. S. Patent Office.

Address communications to DESTINY Magazine, Haverhill, Massachusetts. Entered as second-class matter at the Post Office in Haverhill, Massachusetts, under act of March 3, 1879. Additional entry at Concord, New Hampshire. Official publication of the Anglo-Saxon Federation of America — a non-profit, non-political, non-denominational organization. Writers are responsible for views expressed in signed articles.

*A journal of National life and destiny—showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be descendants of the Northern ten-tribed Kingdom, or House of Israel! It portrays the fulfillment of Scriptural Prophecy in world events—and proves the Bible to be the most modern of all books.*

VOLUME XII



NUMBER 11

NOVEMBER 1941



# OBSERVATIONS OF THE MONTH

*as prophecy becomes history*

## *Price Fixing No Solution*

PLANS ARE being made to place a ceiling on prices, forcing men to accept a fixed return for their goods. Already prices are soaring and labor is refusing to accede to a fixed wage. It is impossible to fix prices unless wages are also pegged, for the cost of labor is a vital factor in prices.

Capital and labor are at war over the question of the returns which labor should receive out of that which is produced by the joint efforts of both capital and labor. Each desires to dominate and control industry.

The spirit actuating the world today is war. It matters little whether it be in politics or in economics, strife is in evidence.

What is the solution of this situation? There is only one answer and that will be found in the economic laws of God. Under those laws labor and capital become co-partners and each contributes his part in the production of goods. Labor furnishes the ability and the skill and capital furnishes the means and management. The two should work harmoniously in a joint undertaking.

Unfortunately today there is a third party in the set-up. The old adage which says "two is company and three is a crowd" is well illustrated in industrial troubles. The third party to the undertaking, and one who contributes nothing to its real success but sits at the gates of trade collecting toll in the form of interest, is the financier who controls and loans money at interest.

The law of the Lord forbids the taking or giving of interest. With the elimination of the third party who collects toll at the marts of trade and with labor and capital working under the just, economic laws of God, a spirit of coöperation would take the place of present strife. The returns to labor and capital would be satisfactory to both under a system of just distribution of the wealth of the world among those who contribute to the general prosperity of all.

Today the evils of a system controlled by men fan the flames of jealousy by the raising of wages which, however, do

not bring advantage to the workers because at the same time prices of the necessities of life are advanced and absorb all the advantages gained in increased pay.

Jesus stated that in the solution of our economic problems which would supply in abundance all the needs of life we must conform with the laws of the Kingdom. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things (the needs of life) shall be added (or given) unto you." (Matt. 6: 33.)

Not only must our government awaken to the need of administering the laws of the Kingdom in order to establish justice and equity in the land, but labor and capital must also awaken to the need of keeping these laws in order to solve their problems.

## *Revolution*

AN UPRISING against an existing order is revolution. It is definitely certain that we are experiencing a bloodless revolt in the United States in the moves being made to change the existing order. Labor is in revolt against the present system and through organization undertaking to dominate and control industry. Political demagogues in important governmental positions are trying to change our way of life and are using the world situation to accomplish their purposes.

The present trend is dangerous to the internal peace of our nation. It is particularly so because of the withholding of vital information from the people. If instead of such subtle intrigue the American citizen was taken into the confidence of our leaders and, as it were, the cards laid upon the table there would come a unity of purpose and action, backed by a spirit of sacrifice, which would astonish our leaders, many of our people, and the world!

Our people are willing to be led but not driven; to sacrifice but not be crucified; to give of our means but not to be relieved of our possessions. Give us the facts on which to act and the patriotism of our people will know no bounds



nor will it be surpassed by any people. Withhold the truth and that support so essential to unity of action will not be forthcoming. It is all the difference between the willing support of a freeman and the grudgingly given service of the hireling.

The leaders in our nation will do well to recognize these facts and treat the citizens of this great country as co-partners in any action that may be contemplated or deemed necessary for our well-being. If our national leaders refuse to accede to this important requirement they must not be surprised if dissatisfaction and *suspicion of their acts* is the result.

### *Property Rights*

MEN OFTEN speak of the United States of America as a free country, but how many of our citizens have ever stopped to consider what has made this country *free*? It is important that we know, for unless the factors which contribute to make our nation the land of the free are recognized, that freedom may easily be lost through failure to fight to retain fundamental principles which make for freedom. The framers of our Constitution knew that there could be no real freedom for anyone in any land where citizens are not protected in the use of their possessions. The inalienable *right to possessions and property* is so closely associated with freedom and liberty that this right was protected by Constitutional guarantees. Property rights and freedom are so closely interwoven that the destruction of one destroys the other. This fact is being lost sight of by many and is recognized by some who are advocating the taking of property and the socialization of industry.

If laws are ever passed in the United States, under any pretext whatever, that remove the protection afforded a man in his possessions, this will be no longer the land of the free and the home of the brave. Our nation will cease to be the home of the brave because a people that will allow others to exercise control and authority over their possessions and confiscate the fruits of their labors can no longer be called a courageous people.

Officially, we are in a state of national emergency and under this declared emergency business is being harassed while the very life blood of commerce is being drained in the withholding from some of the raw materials so essential to the continuation of industry. Even in a real national emergency much of this hardship could be avoided if there were no waste and inefficiency in the handling of these matters.

It is impossible to have a happy and contented people when material things and the necessities of life are withheld or given in measure to a free people in a land abundantly supplied with all the needs of life. Freedom results from full, unhampered use of one's possessions and carries a guarantee of the continuous right to enjoy to their fullest the fruits of one's labor. Freedom in business means protection in the pursuit of a lawful enterprise and the assurance that no one citizen will be penalized above another through inequalities of administration or the caprice of governmental officials with power to withhold the means of livelihood by granting priorities to a favored few, using that power to compel recognition and obedience of an autocracy that can be very oppressive. Property rights are so essential to freedom that when such property rights vanish freedom itself becomes a thing of the past.

Labor disputes leading to governmental seizure of industrial plants are occurring in this land of ours. Can it be a

part of a deliberately planned program for the socialization of industry and the destruction of private enterprise? If the present trend continues, whether planned or not, the way is opening for the destruction of all rights in property. If the steps now being taken against industry are successful it is only a matter of time when individual possessions will be affected. That day will bring the loss of freedom just as certainly as the setting sun precedes the coming of the night. The inevitable end of such a course is class persecution, concentration camps and regimentation of individual and industrial activities.

We should guard with every power at our command property rights and the freedom of possession which has been guaranteed to us under our Constitution. If we fail in this we have lost a wonderful heritage for which our forefathers fought and died. Apathy on the part of our people is the greatest danger and its continuation will lead to bondage and slavery. The danger is not that future generations will be affected but that this very generation in which we now live will experience the tragedy of lost freedom and the right to the enjoyment of the fruits of their labors.

### *Refined Pressure*

IF ALL that Huey Long and his philosophy of life was able to accomplish were confined within the bounds of the state of which he was governor and limited to the duration of his tenure of office the results would be negligible. But, unfortunately, Huey Long gave a magnificent demonstration of what can be done by unscrupulous politicians when they are determined to have their way. The lessons thus taught did not fall on deaf ears in so far as official Washington is concerned.

Huey Long adopted a method of aggression which was very effective. He used the power of his office as governor to investigate and harass those who dared oppose him. Contemplated threats of action kept many silent who otherwise might have openly fought his activities.

These same tactics are in evidence today with a multiplicity of laws which enable the government to keep the business executives silent and prevent much opposition that, if freed from pressure, would become vocal. To all this is now added an effectual club furnished in *priorities*; for the withholding of essential material from industry can, in some instances, ruin a business.

Under the NRA business men established prices in accord with the request of governmental officials. Some years later these same business men were prosecuted under the Sherman Anti-Trust law for agreeing to price-setting at the request of the government. Again we have in evidence governmental officials persuading business men to take similar steps, but now in the interest of a national emergency. Will business men again put their heads in a noose, or will they remember the lesson so clearly taught under the NRA?

Business men are between the devil and the deep sea for, if they refuse the requests of officials to be numbered among the sheep being prepared for the slaughter, then they may lose the right to priorities and be refused the needed material. If they sign up, they are in an unenviable position, subject to pressure and later prosecution if they fail to continue to toe the mark.

If there was real honesty in Washington, before asking business to violate the law because of a national emergency, that law would be repealed, or at least suspended by legislative enactment for the duration of the emergency. But is such legislation wanted? It would seem that those in author-

ity would rather work the Huey Long tactics and place business in a position that would compel the acceptance of later demands through pressure. Such can be called a government of inquisition rather than an administration of justice!

### *The Fearful and Unbelieving*

HEADING the list of those whom John enumerates as sinful are the "fearful and unbelieving." (Rev. 21: 8.) Fear keeps men from witnessing to the truth, fear of what people will think and say. It prevents them from actively having a part in those services that should be rendered unto Him and for His Kingdom. There are many who believe and know the Kingdom truth but fear to preach that truth because of denominational disapproval or objections from local groups. The fearful are afraid of the ridicule of men rather than fearing the displeasure of God. It truly is a calamity to know and believe the truth and yet to be afraid to declare it.

The unbeliever doubts God's Word and questions His statements, refusing to accept as true His revealed plans and purposes. Such consider as untrue what God has emphatically stated to be facts. They would not treat an earthly friend with such contempt nor expect to retain that friendship if they called their friend a liar. No wonder John places at the head of the list the UNBELIEVERS!

The fearful and unbelieving are classified with the abominable and murderers, in fact they head the list as given by the Apostle. Let us contend fearlessly for the faith that is within us, believing all He has said *because He said it!*

### *Wanton Destruction*

THE BOMBING of cities with the appalling loss of life among men, women and children and the sinking of ships without warning, with the ensuing suffering and death, is more barbarous than the barbarians themselves. We have succeeded in outdoing the savages in our savagery and we label our civilization *Christian!*

Our cover illustration depicts a scene, the full terrors of which can be known only by those who have suddenly been aroused by an attack from out of the darkness; to find themselves cold and wet, adrift and at the mercy of an angry sea!

On Sunday night, April 14, 1912, the Royal Mail Steamship *Titanic* was sunk at sea by collision with a submerged iceberg. More than eight hundred passengers and six hundred of the crew perished! A wave of horror swept over the civilized world at the appalling loss of life. Yet few men then realized that the sinking of vessels would soon take place on a grand scale with fearful destruction of life and property. This multiplication of destructiveness was not to be the result of accidents, but the deliberate, *planned action* of men.

Regardless of any of the questions involved in the present world conflict, these attacks without warning are barbarous and violate every code of moral decency. We fully appreciate that nations are committed to their continuance but such a course only serves to stamp our brand of civilization as inhuman.

A civilization which breeds wanton destruction should pass away. Even though the war be won, to continue such a civilization is but to plant seeds of war, the maturity of whose fruits would bring another and greater holocaust. The conflict of 1914; and now — twenty-five years later —

the present world strife, amply justify the condemnation of the present world order.

The great highways of the earth are not safe for men to travel freely today. Lurking underneath the sea, flying overhead and out of sight, ready to strike at a moment's notice are instruments of scientific discovery waiting to release their loads of high explosives.

If we look objectively at our civilization all the good that it has accomplished is insignificant in comparison to the fearful destruction now being wrought, as homes are destroyed and men, women and children are thrown into the ocean to be buffeted about by the waves. Such evils must end, even though a civilization has to perish before this can be accomplished.

Sacred Scripture declares that the destruction of the present world order is the only way in which this end will be attained. Then, and then only, will it be safe to travel the great highways of the earth with assurance that nothing will harm nor hurt in all the Kingdom. Then will come the guarantee of the true freedom of the seas when the vessels of all nations may sail the waters, free from fear of destruction.

### *Protection from Famine and Pestilence*

WORLD WAR II is going into its third year and there has as yet been no decisive decision on the field of battle. On the march with these armies and now making ready to open their attack are Famine and Pestilence.

The Bible most definitely points out that such a scourge is coming, for Famine and Pestilence are the bosom companions of Mars, the god of war. Wherever Mars goes there will be found these two following closely in his wake.

Crop conditions are bad in Europe and those who know are fully appreciative of the seriousness of the situation in the world food supply and its inadequacy to meet the requirements of the warring nations this coming winter!

Will there be a repetition of world-wide pestilence during this conflict similar to that which struck so suddenly during the last world war? The flu epidemic which destroyed so many lives in 1918 was preceded the winter before by a mild form of attack. This last winter (1940-41) witnessed a similarly mild form of the flu to which very few paid a great deal of attention. The parallel extends even to the weather conditions in New England. In the summer of 1918 New England experienced a drought and this summer and autumn New England is having a severe drought which, according to the weather bureau, is the worst since the summer of 1918.

Let us not reason that because we are not actually involved in the conflict and do not have men on the battle fronts (yet!) that we are therefor immune from the scourge of pestilence if it strikes. We are not immune, as was proved by its widespread devastation following the summer of 1918. It is well that we consider the seriousness of the days in which we live and that we prepare to meet any eventuality, resting assured that "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the Most

High, thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Ps. 91: 1-10.)

All the protection that could be afforded a man in the wealth of the combined insurance companies of America fades into insignificance in face of the above promises. The best of it is that men can acquire this protection without money and without price. Yet it is astonishing how few are willing as yet to avail themselves of this privilege.

### *Suppose Russia Should Win*

ORTHODOX BELIEVERS join with followers of Bolshevism in invoking God's blessings for victory for Russia as prayers are offered for this purpose in Palestine, in Britain and other places. If, because God's people have failed to turn to Him, and instead seek help from the enemies of God, He should answer these prayers we would have a victorious Soviet Union extending its power to the Rhine, in fact over all Europe and Asia. Under such conditions the Anglo-Saxon world might be jumping from the frying pan into the fire.

It is unfortunate when for the expediency of the moment we hastily make alliances and fail to truly gauge the effect of such moves upon our future. Our history has demonstrated our short-sightedness in such matters. Let us assume for the sake of the argument that Russia is successful and gains a decisive victory over Germany, what will be Russia's attitude towards the rights of people who in the past she has completely disregarded? Will she become suddenly benevolent and subscribe to the Roosevelt-Churchill Eight Points?

For many years Russia has been carrying on a campaign for revolution in many countries, including the United States of America. Will she discontinue such activities at the close of a successful war with Germany? It would be more likely that victory will give her assurance of greater victory over all nations and bring a renewal of her efforts at world revolution. Russia is definitely committed to world revolution and the destruction of all other forms of government. She is perfectly willing to accept help from these governments in times of stress. But her leaders have gone on record as willing to accept such help and unwilling to keep their agreements when the breaking of them is to her advantage. Can it reasonably be expected that her alliance with the Anglo-Saxon world will be the one exception?

The labor situation in the United States of America is critical. Communism is a serious factor which must be taken into consideration in dealing with organized labor and in labor disputes. Much of the agitation and difficulties of the past and present have been at least helped along, if not definitely fostered, by Moscow. Will victorious armies overrunning Europe and directed by a Government that recognizes no principle other than expediency be willing to drop the program of agitation within our borders, a program through which they hope to overcome all governments which are not in accord with their principles?

We know that an individual may temporarily give up evil when the pressure is such that it is for his own interest to do so, but unless there be a change of heart he will return to those evils at the first opportunity. It is the same with nations. Unless there is a complete change of heart on the part of the leaders of the Soviet Union, victory for her eventually would bring increased subversive activities within our borders.

The prophet Ezekiel declares that this nation, Russia, is treacherous and will make a later treacherous move against

modern Israel. Only the intervention of God will be able to deliver us from the serious position in which we have placed ourselves. The prophets have already clearly declared that out of the present conflict in Europe will come a combination of forces so powerful that the Anglo-Saxon-Israel people will face the most desperate situation that has ever confronted them. The question of leadership is now being decided in Europe. When that question has been settled we will face the supreme test, which will drive us to God for protection.

### *A Curse to Understanding*

WE ARE not surprised that the Bible is relegated into the background in this day of spiritualization and unbelief. Texts are often chosen from Scripture and changed to suit the purpose of the preacher, regardless of the context. Spiritualizing away the logical and obvious meaning of the story and message of the Bible has led to the oft-heard statement, "You can make the Bible mean anything." You can if the methods of the spiritualizers are used in the reading of this remarkable Book.

Spiritualization of the facts of Biblical record is but a tacit admission on the part of the spiritualizer that he is unable to explain the passage in light of its context. While there is the spiritual which is spiritually discerned, to use such as a means of transposing the meaning of a passage and making its meaning at variance with the context and thus change the recorded facts, nullifies prophecy and makes the story meaningless.

Until we are willing to accept the Bible message as written and recognize that the words used to tell its story purport to convey a meaning for which such words and expressions are employed, which the spiritualizers refuse to do today, nine-tenths of the Bible will remain sealed to understanding and the full import of its story and message will remain hidden.

God has declared what He means and means what He has said in the Word written. That Word contains history that is accurate and true; the statement of facts and information that is certain and upon which we can rely. Its prophecies are sure and their fulfillment certain. When, however, parables are used they must be treated as parables; when visions are recorded it will not do to make them literal but rather let the Bible place its own interpretation upon their meaning.

One who undertakes to spiritualize away the plain meaning of a passage of Scripture is guilty of adding to, or subtracting from, His Holy Word. Sir Isaac Newton said, in a day of highly figurative and symbolic spiritualization, "In all probability at the end of this dispensation God will raise up a body of men to give the Bible a literal interpretation."

It is such a literal interpretation we give and in proclaiming the Gospel of the Kingdom are declaring that this age is coming to a close and a new and better age, wherein dwelleth righteousness, will soon take its place.

☆ ☆ ☆

DO YOU read DESTINY regularly, and do you tell others about it? You may be assured that in these stirring, increasingly troublous months and years ahead that this publication will keep pace! Not in the cursory manner of headlines, nor in the attempted stroke by stroke analysis of the breathless broadcasters; but rather, with a presentation — month after month — of the vital truths of Scripture directly applicable to these tremendous times and to the future! That is the function of DESTINY MAGAZINE, now serving an ever-widening readership. A convenient subscription order form will be found on page 32 of this issue.



Q "He that answereth a matter before he heareth it,  
it is folly and shame unto him." — PROVERBS.

# Blind Is My Servant

By L. BUXTON GRESTY

HERE IS A MESSAGE OF RADIANT HOPE! Do you know that a new World Order is being inaugurated and that the English-speaking and kindred peoples have been given a special mission in its development? Were you aware that the United States of America and the British Commonwealth of Nations have become the rallying point for the forces of world reconstruction and progress? Is it a matter of interest to you that this Company of Nations is about to accomplish its age-old destiny by emerging as the nucleus of the Kingdom of God on Earth?

Nearly four thousand years ago, Almighty God commenced to build a Demonstration Nation, which He declared should be an object lesson — a working model — for the benefit of all the peoples of the earth. He selected one man, Abraham, to whom He permitted a glimpse of His great plan and purpose. To Abraham and to his son and grandson, Isaac and Jacob, God made a series of promises. These promises, which are known as "The Promises to the Fathers," were of such vital importance that — as the New Testament assures us — Jesus Christ came to confirm them. They were entirely unconditional; they were in no way dependent upon the conduct of the persons to whom they were made. There were no stipulations or provisos of any description. They were guaranteed by God's Holy Name: therefore no power in the universe could ever cancel them. Conversely, their fulfilment is as certain as that night follows day.

## *What Were the Promises?*

"The Promises to the Fathers," which now so urgently concern this generation, may be briefly summarized as:

- a) That an especial "seed" should be descended from them, who should be a blessing to all the families of the earth.
- b) That they should be the progenitors of a multitudinous race of people who should be used as a vehicle for conveying benefit to the world at large.
- c) Their descendent race should become a "Nation and a Company of Nations" spreading abroad over the face of the earth.
- d) These people should possess the "gate" or strategic control over the movements of those who, from time to time, became their enemies.
- e) That the large territory stretching from the River Euphrates to the border of Egypt should become the heritage of these people.

## *Were the Promises Fulfilled?*

Everyone knows that the first promise was abundantly fulfilled. Jesus Christ — the especial seed — duly came. He has been, and will always be, the supreme blessing conferred upon mankind by Almighty God. Most people know, too, that the other promises commenced to be fulfilled in the birth and subsequent development of the ancient

nation of Israel. Yet many feel vaguely that, with the apparent disappearance of Israel from the center of world affairs, the complete fulfilment of the promises is suspended, lost — even abandoned.

## *What Happened to the Promises?*

One thing is absolutely certain: God has not forgotten His promises. Although, as will be explained later, His Kingdom people — Israel — acted in such a manner as to delay their fulfilment, the promises are now in process of being fulfilled to the same people under a new name. Proof will be forthcoming that the English-speaking peoples and their kinsmen are the direct lineal descendants of the so-called "lost" people of Israel.

## *The Gathering of the Clans*

It must be strikingly obvious, even to the least observant of us, that the force of circumstances is drawing ever closer together the English-speaking peoples and their kinsmen of the smaller nations. The Company of Nations has, in fact, already emerged; they have spread abroad over the face of the whole earth; they possess the world's strategic points, their hold on the sea lanes has proved a strangle-hold to their enemies; and it is manifestly beyond dispute that they have carried, and are still carrying, world blessing wherever they go. These promises to the Fathers have been and are being fulfilled in the Celto-Saxon peoples.

## *The Present Conflict*

In the meantime, the Company of Nations is at death-grips with the "kingdoms of this world." The Powers of Darkness fling their evil hordes against the nucleus of the Kingdom of God in a struggle that will be long and grim.

It was prophesied that this would be so. This, indeed, is the "Time of Jacob's Trouble." But we have God's specific promise that we shall be "saved out of it" to become the focal point of His new world order.

## *After the Struggle*

After the struggle comes the Kingdom of God on Earth in all its fulness. Around the Company of Nations will be grouped the other peoples who desire righteousness and peace. Only one qualification will be necessary — the acceptance of Christ's leadership.

The Kingdom is to be no mere idea in the hearts and minds of individuals, but an active, pulsating commonwealth regulated by the laws of God, imbued with the principles laid down by Jesus Christ. It will indeed be the Kingdom for which Our Lord taught us to pray with the

words: "Thy Kingdom come; Thy Will be done on earth as it is in Heaven." In this Kingdom, the bodies and souls of men will be of more account than markets and profits. Its perfection is guaranteed, for the Ruler will be Jesus Christ Himself and "The Government will be upon His shoulder."

What a magnificent privilege to have a part in such a marvelous organization! Surely it is worthy of a little investigation?

Will you, therefore, read the full exposition which follows? It takes the simple form of question and answer, covers all the ground, and is easily assimilated.

## ISRAEL ~

**I**OMANY FOLK, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism.

God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen *for service*.

God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed His own name upon them, for Is-ra-el means "a prince with God" — and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is the subject of our story.

### CHAPTER ONE

## Israel's Identity: Some Facts

*Ques. 1. — Before going into details, let us face fundamentals. The basis of your message seems to lie in the identity of the English-speaking people as Israelites. The plain man will ask how that can be. Are not the Jews the Israelites? Surely "Jew" and "Israelite" are synonymous terms?*

The confusion of thought on this question is unaccountable. The plain truth is that the Jews of today are the descendants of a mere fraction of the Israelites of old. The most convincing proof of this fact comes to us from purely Jewish sources. For example, Dr. Hertz, the Jewish Chief Rabbi, answers the question with these words: "The people known at present as Jews are descendants of the tribes of Judah and Benjamin, with a certain number of the descendants of the tribe of Levi. As far as is known, there is no further admixture of other tribes. We look forward to the gathering of all the tribes at some future day."

In the words of the *Jewish Quarterly Review*: "The career of the Jews can be traced, without difficulty, until the present day. Of the Israelites, however, nothing authentic is known after their departure from their Fatherland to Halah and Habor and the cities of the Medes."

Those two quotations are typical of modern Jewish thought. Going back to Josephus, the early Jewish historian, we find him writing in A.D. 70 that: "There are but two tribes subject to

the Romans, while the ten tribes are beyond Euphrates till now and are an immense multitude, not to be estimated by numbers."

*Cruden's Concordance*, again, states clearly that: "Judah alone returned entire from captivity, with some relics of Levi and Benjamin, so that the nation from that time was distinguished by the title of Jews."

So far as the remainder of Israel is concerned, the Jewish Prayer Book contains prayers for their brethren "of the Ten Tribes" who were lost in Assyria after the captivity. From this and other abundant evidence it is incontestable that although the Jews are Israelites, the latter are no more Jews than are all Americans New Yorkers. The term Jew simply means Judahite, and this tribe is only one of the twelve. It is quite beyond dispute that the vast bulk of Israel is outside Jewry, and Jewish religious leaders are well aware of the fact.

*Ques. 2. — Your answer astonishes me, but I am certain that most people are under the same wrong impression. It would help us to get the matter quite clear if you would just briefly summarize the early history of Israel.*

Briefly then, the Israelites left Egypt under Moses and, after their wilderness wanderings, they took possession of the land of Palestine and settled there.

Developing under the leadership of national "Judges," the fortunes of the

nation ebbed and flowed until the reigns of the Kings David and Solomon. This period was the golden age of Israel. The nation was at the height of its power and influence, the population then being in excess of five millions. After the death of Solomon, however, there was a remarkable disruption. His son, Rehoboam, through bad statesmanship, antagonized the bulk of his people. The ten tribes inhabiting the northern portion of the country revolted and, under the leadership of Jeroboam, they formed a kingdom of their own, known as the Kingdom of Israel, with its capital at Samaria. All that remained loyal to King Rehoboam were the two tribes of Judah and Benjamin, with the priests and some of the Levites. These formed the southern Kingdom of Judah, with its capital still at Jerusalem. The date of the cleavage was 975 B.C. and from that time forward they had their own kings, their own laws and their own religion. The two kingdoms were, indeed, constantly at war with each other.

*Ques. 3. — Let us get the last point clear. Was the cleavage between the northern Kingdom of Israel and the southern Kingdom of Judah both definite and final?*

Yes. The two nations never came together again. They continued side by side, as very bad neighbors, for just over two hundred years. During that period, the national conduct of the northern kingdom, or house of Israel,

went from bad to worse. So bad did it become that God, for their punishment, permitted them to be expelled from their land. This was accomplished during the half-century ending 720 B.C. at the hands of the rising power of Assyria under its monarchs Tiglath-Pileser, Shalmaneser and Sargon. To prevent the possibility of revolt, the ten-tribed kingdom of Israel was rooted up bodily, the whole of the population being deported to Media, a province of the Assyrian empire which lay on the shores of the Caspian Sea. Subject peoples from other parts of Assyria were transplanted to northern Palestine to replace the deported Israelites. These peoples subsequently became known as Samaritans.

The two-tribed southern kingdom of Judah for a while fared better than the northern counterpart, chiefly because of the efforts of certain of its kings — notably Josiah and Hezekiah — to hold back the flood of idolatrous practices which had overwhelmed the ten tribes, and to secure national adherence to the laws of God. But Judah's fate was merely delayed. Corruption set in. This was followed by inevitable retribution and the punishment meted out to Israel — namely, expulsion from the land. The instrument of punishment, this time, was the newly-risen power of Babylon which by now had overcome Assyria.

The invading monarch was the famous king Nebuchadnezzar. His invasion campaigns against Judah were spread over the twenty years ending with the sack of Jerusalem in 586 B.C. Here, again, the whole population, beginning with the most important people, was deported.

*Ques. 4. — But is it not possible that both Israelites and Judahites could have been reunited in captivity?*

No. It is most vital to observe that the Judahites were taken to a place quite remote from that to which the people of the northern kingdom of Israel had been taken more than a century earlier. Whereas the Israelites were placed in the territory now known as Armenia, the Judahites were taken to Babylon — very much nearer to their homeland.

Thus, consequent upon their rejection of Almighty God, we have the whole of the Israelites removed from their land. From that time forward, the ten tribes disappear from the Bible narrative — but not from Bible prophecy, as will be seen later. The Kingdom of Judah, however, was to have another

chance. After seventy years in captivity in Babylon, the Persian king Cyrus, whose empire had now crushed that of Babylon, issued a decree which permitted any of the captives, who so desired, to return to Jerusalem to rebuild the Temple and to settle in their own land. The "Return" is carefully documented in the Books of Ezra and Nehemiah, who both record that, of the whole of the descendants of the Judahites taken into captivity, a mere remnant of less than 50,000 returned to the land of their fathers. This remnant of Judah became the nation of the Jews, into which our Lord was born, and from which are descended some Jews of the present day.

*Ques. 5. — It is generally believed that the Celto-Saxons are a mixed, even a mongrel, people. How can this be squared with the statement that they are of one race?*

Here, again, we are up against a widely prevalent misunderstanding which almost defies explanation. It is due chiefly to the imperfect manner in which the subject was treated at school in our younger days — and is still being taught today. Far from being "mongrels," the Celto-Saxon peoples are the least mixed of any in Christendom. It is true that they include Celts, Angles, Saxons, Jutes, Danes, Normans, Flemings, Huguenots and others; but except for a slight infiltration of dark-skinned "Mediterraneans," all these peoples were of one common racial stock. In this belief, we have the support of recognized authorities on ethnology and anthropology. In his Robert Boyle lecture at Oxford, for instance, no less an authority than Sir Arthur Keith, F.R.S., answered this question in these words: "It is often said that we British are a mixed and mongrel collection of types and breeds. The truth is that, as regards physical type, the inhabitants of the British Isles are the most uniform of all the large nationalities of Europe. The most expert anthropologist cannot tell a Celt from a Saxon, or an Irishman from a Scotsman, except for a trick of speech or a local mannerism. I do not think that a practised craniologist could distinguish the skulls and bones found in an ancient Saxon cemetery from the remains of a Celtic grave in Connemara, so much are the Celtic and Saxon types alike. Whatever be the source of their mutual antagonism, it does not lie in a difference of race." The same authority, in writing to the *Daily Mail* added: "Celt, Saxon, Dane and Norman, although they came at different times, bringing with them

peculiarities in speech, manners and customs, were not in a physical sense different peoples. One and all were of the same parent stock. We may rightly look upon the British peoples as the least mongrel, the most uniform, to be found in any country in Europe."

Professor Huxley, in his *Racial Origins*, is equally emphatic. He says: "The invasions of the Saxons, Goths, Danes and Romans changed the language of Britain but added no new physical element. Therefore we should not talk any more of Celts and Saxons for they are all one. I never lose the opportunity of rooting up the false idea that the Celts and Saxons are different races."

Professor Ripley has also touched upon this subject in his *Races of Europe*. "The shape of the head," he writes, "is one of the best available tests of race known. The most remarkable trait of the population of the British Isles is its head-form; and especially the uniformity in this respect, which is everywhere manifested. . . . Cranial type in the British Isles is practically uniform from end to end."

Professor Gunther, again, has told us in his *Racial Elements and European History* that: "Whatever peoples, whatever individual Viking bands, may have trodden English ground — Celts, Angles, Jutes, Danes, Norwegian and Icelandic Vikings, Normans — they were always predominantly Nordic peoples. . . . English history is rich in movements of peoples; in movements of races it has little to show."

*Ques. 6. — It is not difficult to accept such weighty evidence as that; but isn't it equally true to say that the English-speaking peoples are racially akin to the Germans?*

No. That is one of the many fallacies which German propaganda is attempting to perpetuate. Although there is an affinity of language — which is, in itself, no proof of race — it is clear that the Celto-Saxons and the Germans, with a few negligible exceptions, belong to quite different racial groups. In this respect, Sir Arthur Keith, F.R.S., may be quoted. He says: "It is undeniable, from the anthropologist's point of view, that British and Germans belong to opposite European types."

Sir James Yoxall (quoted by Pritchett in *The Enduring Empire of the British*) put the matter in another light when he said: "The Germans proper had no collective name until the eleventh century, when they began to be known as the Deutsch. To the Deutsch, the Scandinavian, Danish and English race never belonged."



# The Authority of Holy Writ

*Ques. 7. — Your message, however, is drawn from the Bible and you are presumably a Bible student. Now, I am merely an ordinary individual, with a plain man's knowledge of the Scriptures. I regard the Bible with that degree of reverence due to all things sacred; to me, it is a book of profound and inspiring thoughts. But it is not an open book: there is much in it that seems beyond understanding. And so many totally different messages have been drawn from it, that I feel — if you will forgive me — that many people will be skeptical about yours.*

Skepticism is, alas, only too common. It must be admitted that religions, even those claiming Biblical origin, are so many and diverse that large numbers of ordinary people stand bewildered. Yet, from the Bible itself, any man or woman of ordinary intelligence can obtain perfect instruction. No elaborate theological training is necessary — this can even be a handicap. The only requirement is sanctified common sense, and this is surely available to most of us.

*Ques. 8. — Your ideas are, I take it, subscribed to by a distinctive religious movement?*

Yes; and "movement" is the correct term for, although religious, it is certainly not a new religion nor is it a new sect. Throughout the United States, it is identified as the Anglo-Saxon Federation: in the British Commonwealth, it is known as the British-Israel movement; while there is a variety of names for the same movement in Scandinavia and the Low Countries. It is not even a new denomination. Indeed, the movement comprises a growing number of people of all denominations, in every walk of life, who fervently subscribe to the Gospel of Jesus Christ and to the principles laid down by Him in the Sermon on the Mount.

The last thing desired is that there should be interference with orthodox worship or with the general belief and code of Christian people. On the contrary, acceptance of the message would be the greatest unifying force ever felt in the realm of Christian endeavor.

*Ques. 9. — I am relieved to learn that you are not "selling" a new religion; there are far too many sects already. But what is the object of this movement and when were its ideas first propagated?*

Answering the second part of your question first, each generation through-

out the centuries has produced a sprinkling of men and women who realised that we and the Israelites of old are one and the same people. The movement has grown particularly, however, since the early 'sixties and especially since the Great War of 1914-1918.

The object of the movement is to awaken the English-speaking peoples to their high calling in the plan and purpose of God for the well-being of His human race. The sooner this object is achieved, the quicker will hope dawn — not only for us, but also for those nations now in circumstances much more desperate than ours.

*Ques. 10. — You imply that your message is of such tremendous importance that, should it be grasped properly by the English-speaking peoples, both they and the world at large would rapidly find release from present tribulations?*

The message is God's and it is clearly stated in His book of instruction — The Bible.

The Commonwealth of Nations is hard pressed and the need for this message is patent. You must have felt this yourself or you would not have borne with me so far. The time for its delivery is, in fact, both urgent and opportune. It is the "King's business" and it "requireth haste."

The message is simple and direct. It requires no exposition or commentaries. When appreciated, it will transform the whole world-outlook, to the lasting benefit of all mankind.

*Ques. 11. — You cite the Bible confidently as your final and supreme authority. But are you not aware that many of our scientists, and even leaders of religious thought, teach us to regard the Old Testament as being largely a collection of myths and ancient folklore?*

In this passing materialistic age it has become fashionable either to decry the Old Testament altogether, or to treat it, as you say, as a collection of myths and folklore with some lofty thoughts and a good deal of doubtful history.

Yet, although there are many scholars — some atheist or agnostic; others professedly Christian — who treat the Old Testament in this way, there remains a host of learned and able men who rightly regard it as the Word of God.

Professor Sayce, late professor of Assyriology at Oxford, and perhaps the most famous of modern archaeologists, said: "I do not for a moment hesitate to assert that, according to my knowledge, the investigations in Assyria and Egypt thoroughly corroborate the statements of the Old Testament."

And M. S. Kyle, another great archaeologist, in his book *Deciding Voice of the Monuments in Biblical Criticism*, says: "Today, after a century of testing at a hundred points, practically this whole historical field (the Old Testament) has been proved up."

We could quote other eminent authorities, but what matters most of all is that Jesus Christ, the very fount of knowledge, believed the Old Testament implicitly and commended it to those who would follow him.

*Ques. 12. — Where do you find Jesus Christ either indicating His acceptance of the Old Testament or urging His followers to accept it?*

If you will carefully read the Gospels, you will see that the Old Testament is the background against which Our Lord sketches His thoughts and precepts. His very prayer, "Our Father . . .," is built up of thoughts and phrases culled from the Old Testament. In His frequent disputes with the scholars of His day, the acid test which He applied was: "What saith the Scripture?" And He would quickly rebut misinterpretations with the retort, "Ye do err, not knowing the Scriptures."

Most men of goodwill, and all professing Christians, accept the principles laid down in the Sermon on the Mount; but few realize that, at the end of the Sermon, Christ said: "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, one jot or one tittle shall in no wise pass from the Law till all be fulfilled."

On other occasions He said: "Had ye believed Moses, ye would have believed Me for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

And: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

After His resurrection, He made this striking statement: "These are the words which I spake unto you, while I

was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me."

How can it be denied that Jesus Christ believed the Old Testament? *It was His Bible.*

Ques. 13. — *But I know of religious leaders who express the opinion that Jesus Christ was the product of his age; that he had only such knowledge as could be obtained from the rabbis and scholars of his day.*

It is tragically true that religious leaders have, in some instances, lent themselves to this grave debasement of the Person of our Lord. This view strips Him of those very attributes which command our allegiance. It reduces Him to the level of other men who, from time to time, have swayed world opinion.

Let us reason the matter logically. Jesus Christ is accepted as the fountain of truth: In fact, He claimed to be this when He said: "I am the Way, the Truth and the Life." "To this end was I born . . . that I should bear witness unto the truth."

He — the fountain of truth — claimed most emphatically that every word He spoke came straight from God: "Whatsoever I speak, therefore, even as the Father said unto Me, so I speak." And again: "The Father which hath sent Me, He gave Me a commandment what I should say and what I should speak . . . I do nothing of Myself."

The inference is obvious. The knowledge displayed by Christ and the statements made by Him came direct from the fount of all knowledge. In comparison, the knowledge produced by leaders of thought — religious or otherwise — pales into insignificance.

Ques. 14. — *You say that the Old Testament was Christ's Bible, and from His own*

*statements it is obvious that He believed it. But how do you know that His Bible and our Old Testament agree?*

Fortunately, proof is such that even the most agnostic of scholars rarely attempts seriously to deny it. Apart from first-class evidence from Jewish sources, we have the version of the old Scriptures in Greek, known as the Septuagint. This was a translation from the Hebrew made for the benefit of the large colony of Israelites living in Egypt in the third century B.C. It will be remembered that, from a cultural point of view, Egypt, then under the Ptolemies, was Hellenic, and its educated people of all races used the Greek language.

This Septuagint version, with Early Church writings of unimpeachable authenticity, enables us to say with certainty that — apart from unimportant details — the Books of our Old Testament comprised the authentic Scriptures from which Jesus Christ so freely quoted.

Ques. 15. — *What about the New Testament? How can we be sure that this is authentic? Has it not been copied and translated so much that our modern version is unlikely to be true to the original?*

The evidence for the accuracy of our modern version is irrefutable. Although there has, of necessity, been much translation and many copyings, these are known to have been done with such care that only insignificant variations from the original have taken place.

The Books of the New Testament were, for a while, circulated as separate Gospels and Epistles, but by 150 A.D. they had become a single volume. This happened during the lifetime of certain of the Apostolic and Early Church Fathers, the former of whom almost certainly derived their knowledge from St. John himself. It is common knowledge, again, that there has recently passed into the possession of our people the *Codex Sinaiticus*,\* one of the very earliest of the copies of the Scriptures now extant.

Apart, altogether, from such proof of authenticity, it is a fact that, should every copy of the New Testament be destroyed, we could reconstruct it almost entirely from quotations in the writings of Christian scholars who lived within two or three centuries of the death of Jesus Christ.

The New Testament is, in short, the best authenticated ancient work the world has produced.

Ques. 16. — *It can be granted, then, that the New Testament has come down to us exactly as written. But how can we be sure that the Apostles themselves did not make mistakes in their written record? Would not each of them be limited by his own memory and knowledge?*

No. Christ had, in fact, provided for this contingency. Before His death, He promised His Disciples that: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

Here we have Christ's own assurance that the Apostles would be given power to remember all the instruction, guidance and knowledge which He had imparted to them during the years of His ministry. They were, by the Holy Spirit, to have access to the same Divine source of knowledge as that upon which He had drawn.

What need, then, for the Apostles to rely on notes or memory? What need of learning when a prayer in Christ's name would bring them any knowledge necessary for the spreading of His message?

Ques. 17. — *Yet the four Gospel accounts do vary. If those who wrote or dictated the Gospels of Matthew, Mark, Luke, and John had the power of the Holy Spirit, why should there be any variation in their accounts of Christ's life and ministry?*

If the four Gospel accounts were all the same, there would be no point in retaining more than one of them. Although they vary, they do not disagree. The fact is that they were written from different aspects, each of the four versions stressing different phases of Christ's mission.

To build a single complete story, it would be necessary to add the four accounts together and eliminate repetitions. This would be a big task as a whole; but it is easy enough when taken incident by incident. For example: the inscription which Pilate placed on the Cross is said to read as follows:

*Matthew:* "This is Jesus, the king of the Jews."

*Mark:* "The king of the Jews."

*Luke:* "This is the king of the Jews."

*John:* "Jesus of Nazareth, the king of the Jews."

It seems obvious that the complete inscription read: "This is Jesus of Nazareth, the king of the Jews."

(To be continued in DESTINY for December)

## Your Address?

If the address to which this copy of DESTINY was mailed is incorrect, please send us your new address. And in doing so, it will be helpful if you will state your old address also.

Changes must reach us by the 12th in order to be changed for the next month's issue.

Address: Circulation Department, DESTINY MAGAZINE, Haverhill, Mass.

\*DESTINY (August, 1941).

# Victory Is Mandatory

By W. C. NABORS

THE DIE is cast. The agreement has matured. Trading days are over. Payday has arrived. The international gallows is prepared. Court is in session. The case is called. The judge is on the bench. Our advocate has pleaded the case. The gavel has sounded. The great judge of all the nations of the world is even now rendering His decision.

This decision deals with the right to world rule or dominance.

A rule of slavery, war and want or a rule of freedom, peace and plenty.

There are two contestants before the bar. The aggressor is the Nebuchadnezzan succession of Empires in its *final form*. The Babylonian Empire has come and gone. What was foretold by the prophets is now recorded by the historians. The Medes and Persians have followed exactly as foretold. Likewise the period of the Grecian Empire.

The Roman Empire followed the pattern of the book in detail. The chronology has never faltered.

So closed the first time, times and a half time of the period of Israel's punishment.

Followed immediately the like period depicted by the length of the legs of the image of Nebuchadnezzar's dream as interpreted by Daniel. This is the period of ecclesiastical domination which finally takes the form of the ten toes of the image, which are revealed as the ten dictators of Europe. From these, *three* dominate, as the three evil spirits of Revelation whose croaking (propaganda) brings the nations of the world to the battle of the Great Day of God Almighty.

Now the battle is on, the LAST World War has begun. There's no escape for any nation of the world. All talk of peace except over on the other side of this holocaust is but wishful thinking.

The only way of escape is *through* with full steam ahead as we head straight into the storm.

The decision of the judge for Israel is chastisement, *and plenty of it*; then victory. But for the three dictators of aggression, it is total destruction.

Victory for Israel, however, does not depend on the strength of Israel. Nor has she any choice of her course.

We have now passed the period of the "time of Jacob's trouble" of Jeremiah 30 and entered the "judgment" period as depicted by the *mandate* terms of the 31st chapter. In their simplest form they can be reduced to four words — *I will, They Shall*.

From now on world conditions controlled only by the God of all shall operate as "Cause" and Israel *shall*, through force of necessity, respond as "Effect."

The outcome, however, is dependent upon one, and only one thing. That thing is the *integrity of God*.

He has told us that He would destroy every last bit of this Nebuchadnezzan succession.

"But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end." (Daniel 7: 26.)

They "became like the chaff of the summer threshingfloors; and the wind carried them away, that *no place was found for them*;" (Daniel 2: 35.)

---

EDITOR'S NOTE: This article was written and sent to us on May 3. It was withheld from publication until the beginning of the shooting phase of the war. That phase started with the orders issued to our navy at the time President Roosevelt radioed the warning that Nazi ships and submarines entering our defense waters would do so at their own peril!

---

But upon the same *integrity of God*, victory for Israel depends.

This Israel kingdom is to fill the whole earth (Daniel 2: 35) and be given to the people of the saints of the Most High (Children of Israel) whose *kingdom* (He did not say church) is an everlasting kingdom *and all dominions shall serve and obey him. Hitherto is the end of the matter*. (Daniel 7: 27-28.)

Thank God *we can know* that this Israel is Britain and America (the leadership) with other nations who join them and believe God.

Because victory is mandatory, you can neither tell God how to do it nor refuse to have a part. If you try the former you are likely to get knocked off the track. If the latter, sheer necessity will summon you to service — or your failure is sealed.

There is another choice. Join the victory march. Serve under His Majesty, the King of Kings. Thrill at every bugle call. Snap into line with assurance.

To Hell with politics.

We are "Willkovelets" for the duration.

All priorities to victory.

Better days are on the other side.

VICTORY IS MANDATORY.

## America, Let's Be Careful!

WHEN in 1917 the United States entered the World War to make the world safe for democracy (?) there was no thought on the part of the people that it was necessary to regiment our nation and socialize industry. It was fully understood that there must be an intensification of effort and a singleness of purpose as the energies of a great nation were marshalled for the purpose of winning the war. But, you will remember, the American way of life was not changed.

Now, in the second phase of the world conflict the emphasis is not so much upon winning the war as it is upon gaining

control over our people. The war seems to be but the mask behind which moves are being made to destroy private ownership and introduce the Marxian state of Socialism in America.

Our nation is in grave peril, not from Hitler's blitzkrieg but from the operation of those behind the scenes who are not only moving to regiment our nation but also to destroy the prosperity and freedom of our people as guaranteed under our Constitution. A war can be won without such regimentation, but a war won with regimentation spells the destruction of liberty for generations to come.



# The Coming Golden Age

By G. E. ALTREE COLEY

**N**EEDED: A New World Order! This has become the most insistent idea before thinking men and women today. As a human being what do you ask of life? You ask for Space to achieve the satisfying development of your being. You demand Security for your children. You need Stability — social, political and economic — that the fruits of your labor shall not be filched nor wrested from you. But you want something more, without which you would be indefinitely unhappy — you want Satisfaction of the soul.

As a human being you are multifold. You live under every sky. Therefore your freedom, your security, your stability, your joy, must be a world freedom, a world security, a world stability, a world joy. Modern achievements have so interlocked the interests of this planet that none can long prosper where all do not prosper.

So we require a NEW ORDER FOR THE WHOLE WORLD. This is a staggering demand! Such a demand was never heard of before. The problems it raises are so great that democratic statesmen refuse even to outline plans for it. How hard it is to preserve freedom and yet achieve economic justice, even within the limits of one country. Immense effort has been made to this end in the most favored country in the world. Everyone in the United States knows how baffling the problem is, for the New Deal has not yet produced the New Order.

But while we wait, a solution is being offered the world. It offers security and freedom. But the security is found to be slavery; the liberty is only license for every base passion. It is a sure intuition which has led our English-speaking race and its kin to take up arms against the system which by deceit and violence is letting loose Satanism upon the world. Nazism has a plan, but its end is destruction. Our race has no plan — only a cry.

Yet a plan for a perfect world order already exists. It is within reach of us all. Preachers have ignored it. Professors do not elucidate it. The press is unaware of it. Yet it will go into effect *the moment there is a united will for it.*

This plan is to be found in the Bible

(the special heritage of the English-speaking race), *the Book from which all freedoms derive their text.* Statesmen, soldiers, jurists in the past have consulted it; they have woven its principles into the fabric of our national life. Is it thinkable that light is lacking *now* when humanity must take a new step into the unknown future?

The plan for a glorious New Order was framed long ago in the Divine Law delivered to Israel at Sinai, and made workable through our Lord Jesus Christ. Let us test it. God's Law lays down as axiomatic that everyone is entitled to a living. Everyone in the nation is entitled to a share in the national wealth. Nor is this communistically owned; on the contrary, full recognition is given to the right of private ownership. Freedom in the disposal of property is enjoyed, subject only to the provision that the children shall not be disinherited. The Divine code neither imposes a dead uniformity, nor permits permanent disability to derive from free action. Therefore periodically debts — but contemplated only as arising from necessity — are cancelled, being assumed by the State, and national wealth is re-distributed by lost patrimonies being restored. Such laws make impossible both degrading pauperism and corrupting excess of private wealth. "*The profit of the earth is for all.*" (Eccl. 5:9.)

National work is looked upon as service. The period of service terminates at an age when a man can still enjoy the zest of life. Free from economic worry through his share in the national income, his leisure will make creative contributions which will enrich and adorn the communal life and afford him noble satisfactions. Such a law opens the avenues of service to youth, and dismisses our peace-time nightmare of unemployment. Liberal periods of rest are to be enjoyed through the year, and every seventh year is set apart for the recuperation of the whole nation. This also, by a natural method wholesome for the land, solves that problem of over-production which is solved now only by destruction and waste. But production will lose much of its surplus when everyone is supplied with all needed goods and services.

It may be asked why such laws have not been recognized before. Because, among other reasons, it has been objected that "the law of Moses" (as it is wrongly called) was intended for a primitive people and cannot be applied to modern needs. But this objection arises from failure to understand the difference between what St. Paul calls *the spirit and the letter*, or in modern terms, between the principle and the concrete statement. When this is seen we find that a few simple and concrete laws embody principles of world-wide scope.

One example will make this clear. The Israelite was commanded to help anyone whose ox or ass had fallen under its burden (Ex. 23: 5). These animals were the chief means of transportation and the simple law could be understood and obeyed by everyone. Now, if we expand this law into the principle that help must be given to *any means of transportation* in trouble, we find that this principle is actually in operation today on a world-scale when on the sea — the great highway of the world — ships at once hasten to the aid of a vessel in distress. *The letter of the Law applied to Israel in the past; the principle or spirit of the Law can be applied to a world-state.* That this view of the Law is correct is proved by our Lord Himself, Who in the Sermon on the Mount expanded the Law governing moral actions into principles governing the inward thoughts and desires from which actions spring.

With this clue we find that the principle of the right to a share in the national wealth is affirmed in Num. 26: 54 and 33: 54. Palestine was to be divided *according to the size of each family.* But today the soil — then the chief source of the national wealth — is supplemented by many other natural resources, such as fisheries, timber, minerals, oil. All these must be included in the national inheritance. It is certain that the possession by the few of vast resources of national wealth will be unknown in the NEW ORDER.

The law governing property and inheritance is found in Lev. 25. In the original settlements both of the early English and the Pilgrim Fathers there was distribution of the land; but eco-

conomic inequalities soon set in for want of a law securing it to the heirs. In the perfect code, however, an ingenious device remedied this without suppressing freedom of action, which is carefully maintained everywhere. The patrimony might be sold, but it could be bought back — redeemed — at any time, or it reverted to the original family in the year of Jubilee. No injustice was done, as the price had been regulated by the number of harvests remaining until Jubilee.

The law of the Levites provides valuable principles for national service. Apprenticeship seemed to begin at twenty-five, and service at thirty, while it ended at the age of fifty (Num. 4:3 and 8: 24, 25). *It is noteworthy that income was independent of service* (Num. 18: 21 and 24). We have this principle in our defense services. The soldier is paid whether he is fighting all the time or not, and he is none the worse soldier for that. It is a grim slander upon humanity to say that men will not work unless coerced by need. When the heart is cleansed from selfishness, as it will be, and the nation's work is translated into honorable service, the human spirit will surge upward into its true nobility. When income is made independent of selfish gain the fierce and degrading competition for employment, the frenzied advertising of business, will vanish; human genius will be set free to render service immeasurably superior to the work enforced by the lash of necessity.

In the large dignity of that age there will be adequate leisure. Leviticus 23 prescribes rest every seventh day and during three festival seasons in the year, and a whole year's rest every seventh year. God did not intend his people to be toil-worn slaves. He stored this earth in the beginning with amazing natural wealth. He ordained, in preparation for the coming New Order, the discovery within the last two centuries of powers which have contributed to lessen and alleviate human toil, while immeasurably increasing production. Already every factor is at hand for the abundant supply of human needs at the cost of no more labor than was indicated in the Divine Code.

In this Golden Age the whole English-speaking world and its kin will be united (Ezek. 37: 22 *Ferrar Fenton Trans.*), with the seat of government in the Holy Land, the center of the earth, to which representatives will be gathered from all the world-wide lands of the race (Jer. 3: 14; Isa. 2: 2). Other nations will be added to citizenship, as they prove their goodwill and obedi-

ence to the Divine order (Deut. 23: 1-8). But *as subjects* they will be forced to submit from the first (Deut. 33: 29: *mar.*). Thus wars will cease and the study of war will be a forgotten thing, — "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." (Micah 4: 1-3.) "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them," — *no mortgage foreclosures or tax sales* — "They shall not labor in vain, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65: 21-23.)

These are only brief glimpses of the felicity of the coming New Order. But how may we have it? Let us think carefully now. We English-speaking peoples, the United States and the British Empire, know that we lead the van of civilization. In past centuries our forefathers hammered out laws to protect the freedoms which were ours *before*, from time beyond memory. We brought those freedoms with us, developed in our race at a time when it was surrounded by oriental despotisms. For we are none other than the lost Israel which was scattered long ago (Jer. 31: 10). History and prophecy proves this beyond all doubt!

Our fathers in the Holy Land rebelled, and refused to follow this beneficent law. They could not get the vision. The Lord God might have given the race up forever, as some say He did. Instead He gave the great promise of a New Covenant in which *He would write His laws in their hearts*. That is, they would Love to obey him. How is this transformation wrought? Through Jesus Christ, Who is the Mediator of

## The War Trend!

GAUGING the gradual shifting of public opinion, which is now crystallizing, the interpretive and as a rule near-perfect *Fortune Survey* (a part of *Fortune Magazine*) showed that in January of 1940 the majority of the American people would not even approve the defense of Bermuda or Brazil. In August, 1940, only 17.1% would protect the Dutch East Indies. Recently, however, it revealed that 44.8% would defend Dakar; 48% would defend the Azores; 50.5% would defend Iceland; and that 51.6% of the American people would agree to defend Great Britain with armed forces if Germany tried to take it!

the New Covenant (Jer. 31: 31 *F. F.*, Heb. 8: 6-12). It is on this ground that the great promise is made that Now, *in our time*, God is going to cleanse our race, give us a new heart and a new spirit SO THAT WE MAY KEEP HIS PERFECT LAW (Ezek. 36: 24-28). This will make the New Order immediately possible.

But even this will not supply the wisdom to organize and administer a world-wide state. Every statesman knows it is too hard even to administer one country adequately. Therefore another promise has been given. Listen: God "shall send Jesus Christ, which before was preached unto you; Whom the heavens must receive until the *times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3: 19-21.) The Church has long pointed to the heavenly blessings derived through Christ, and rightly so. But God Who created this earth has also willed that there should be a Kingdom of marvelous earthly joy, *and has foretold it through all His prophets. THAT TIME HAS COME.*

Do not put this from you in despair as an impossible dream. IT IS THE ONLY POSSIBLE WAY. For the world is at the point when *a new beginning must be made*. All methods of earthly rule have been tried and found wanting. Democracy has served us passably well, but it can never promise us a peaceful world state in face of the weaknesses and passions and greeds of men. We have reached an IMPASSE. In our race every rule and institution is being questioned and distrusted. In the rapidly spreading cancer of the war-zone every decency and safeguard built up through painful centuries is outraged with cynical brutality. Satanism is abroad. Apollyon confronts us, demanding the keys of the earth. This is the day long foretold. It has been called the end of the world. *It is, instead, the end of the world order!*

THE KINGDOM OF GOD IS AT HAND. How may you enter it? Simply by receiving *now* the cleansing of heart and the new spirit which is freely offered to all. "The blood of Jesus Christ, God's Son cleanseth us from all sin." Do not hesitate and question *how*. You must either *take* God's offer of mercy, or *be left outside*.

"The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity. . . . Then shall the righteous shine forth as the sun in the Kingdom of their Father. *Who hath ears to hear, let him hear.*" (Matt. 13: 41-43.)

# God Applies Sanctions Against Our Israel

By the Late W. PASCOE GOARD, LL.D.

"Because I will do this unto thee  
Prepare to meet thy God, O Israel."

ARE WE INDEED deaf and blind to the words and to the voice of God? Are we without understanding of the implications of our own age-long experiences?

Are we *Christians* as individuals, and *infidels* nationally?

Let us see.

Let every leader in God's Israel, in both Church and State, turn to Leviticus, chapter 26, and read the double-columned covenant which God there promulgated, as between Himself and our nation, Israel: and as between every nation who should thereafter become identified with Israel.

We pause for a moment to answer the unspoken question as to whether we are of *Israel descent*. Our first answer is, "Yes, we are Israel by descent. That is established by numerous tests; chiefly, Prophecy; we are what Israel was destined to be, and exclusively so. No other people answers the Prophetic test.

"Further, the whole body of history which deals with the facts supports the testimony of prophecy to the effect that we are Israel, the Israel of the prophecies.

"We answer in a secondary sense, for those among us not of Israel birth, we are either of Israel by descent or we are of Israel by adoption. Otherwise we are not in Christ, and have no part nor lot with Him."

One notes opponents holding their breath, who are ready to cry a vigorous negative to such a statement as this. Then hold your breath a little longer, until the Word of the Lord is heard in regard to this matter. Thus cried the Apostle Paul: "If ye be in Christ, then are ye Abraham's seed, and heirs according to the promise."

Thus you are in Israel if you are in Christ. If you were "Gentiles according to the flesh" and yet have been grafted into the Israel Olive tree, as St. Paul has it in the Epistle to the Romans, then you are naturalized Israelites, and are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

If you are natural branches of the good Olive tree, born into Israel by descent, then being in the tree by birth, and in

Christ by Grace you have a double honor. But in each case you are Israel.

Surely there remains no question as to our being Israel.

Now, being Israel you are privileged to share the Covenants which God made with the Fathers. Among the Covenants made with the Fathers is the national Covenant to which we now refer. This was confirmed by Jesus Christ our Lord, Who came to confirm the promises made to the Fathers. (See Matthew 5, 17-19.)

Christian, of whatever race you may be, if indeed you are in Christ, then you are a citizen of Israel, and are privileged to inherit the promises, and to share in the responsibilities of the Covenants.

Further "if ye be in Christ," and are therefore Abraham's seed, being fellow-citizens with the saints, then your relationship is in Israel, and your allegiance is there. For Christ is at once the King of Israel and the Apostle of our profession. He knows no membership of the Church which does not carry, as a corollary, citizenship in the nation. He knows no Church which is not rooted in the nation Israel.

Christianity is centered in Israel, and not anywhere else. The King of David's line is ruling in Israel. He is the object of the loyalty of every Christian from the time the Babylon charter ended.

Well, we are not today about to talk of the many blessings, but of the conditions of the Covenant and the sanctions of the Covenant as they affect the life of every Israel nation. Israel has become, in accordance with prophecy, "a nation, and a company of nations."

Turn, then, to Leviticus 26, and to Deuteronomy 28.

The fact that this covenant is to be found in Leviticus shows it to be

## An Ordinance of the Church

as well as a law of the nation. For Leviticus is the handbook of ecclesiastical organization in Israel.

Turn also to Deuteronomy, chapter 28, and read the same Covenant restated there.

This is the second voice or witness to the truth and unchangeable character of the Divine Covenant. Wherever the Bible presents vital things to us, such as the Covenants and Promises are, it always gives

them to us in more than one statement. Two voices, or more, bear testimony; or the same voice repeats the solemn promise or statement.

When the word is established by more than one voice, heaven and earth may pass away, but that word shall not pass away.

Moreover, the first voice we have quoted is from the ecclesiastical book of Leviticus. It is an ordinance of the Church, to be preached and enforced therein. The second voice is from Deuteronomy, which is the digest of the constitutional law. This is a law of the Courts, to be interpreted and enforced therein.

"God has sworn and will not repent," that during the continuance of this national Covenant He will deal with our Israel, according to the terms of that Covenant. It is necessary therefore that we should definitely know whether the terms of the Covenant apply to our own nation.

America, Britain, Canada, Newfoundland, British Africa, New Zealand, Australia, Denmark, Norway, Sweden, Finland, Holland, each are Israel nations. All are partakers of the Covenants — but as yet we are not wise enough to use the privileges secured to us — all are also responsible for their services and duties, but as yet we are not awake to the fact, nor regard the responsibilities which are ours.

We, the nations named, other nations not named, together with the remnant of Israel in many nations; all of us together, with all who are in Christ Jesus, are those addressed by the Lord God Almighty as Israel.

Needless to say the House of Judah also shares the rights and privileges of the Covenants, although self-separated from them at present by the rejection of Christ the Messiah.

Judah is also subject to the conditions of the national covenant.

## The Two-Fold Schedules of the Covenant: The Blessings

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:



And all these blessings shall come to thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

Blessed *shalt thou be* in the city, and blessed *shalt thou be* in the field.

Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed *shall be* thy basket and thy store.

Blessed *shalt thou be* when thou comest in, and blessed *shalt thou be* when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, and in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

(Deut. 28, 1-14.)

### ***The Punishments***

But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed *\* shalt thou be* in the city, and cursed *shalt thou be* in the field.

Cursed *shall be* thy basket and thy store.

Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed *shalt thou be* when thou comest in, and cursed *shalt thou be* when thou goest out.

\* The word "cursed" which is repeated so often bears the meaning of "affected" or "injured," rather than what we now understand by the word "cursed" in modern English. These "sanctions" shall be applied as necessary to reach the end desired of turning the nations back to God.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until he hast consumed thee from off the land, whither thou goest to possess it.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The Lord shall smite thee with madness, and blindness, and astonishment of heart:

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

(Deut. 28, 15-29.)

Read this also in Leviticus 26, and in Deuteronomy, chapters 5, 6, 7.

Israel chose to walk after the light of their own eyes; after the desire of their own hearts; and in the wayward path selected according to their own will.

The result has been that for ages the sanctions have been and still are in force against us. We have come to believe that this is the normal condition of life, which may only be obviated by the exercise of our own ability, science and power. Yet all this nightmare of suffering will be removed when we return to the Lord, and to His law.

### ***After Many Centuries***

Turn now to Amos iv and see what the prophet declares had been happening in Israel from Sinai (1490 *circa*) down to 800-700 B.C.

"I have given you . . . want of bread in all your places." (Agricultural.)

"I have witholden the rain from you. . . ." (Meteorological.)

"I have smitten you with blasting and mildew." (Bacteriological.)

"I have sent among you the pestilence." (Physiological.)

"Your young men have I slain with the sword." (National.)

"I have taken away all your horses." (Economic.)

"I have overthrown some of you as Sodom and Gomorrah." (Administrative.)

"Yet have ye not returned unto me saith the Lord."

Thereafter the full force of the "sanctions" of the law went into force, and Israel was sent away into captivity.

### ***Modern Israel***

In due time, Israel began to emerge from captivity, and found themselves gathered into the lands wherein our nations are now to be found dwelling.

God stands ready now, to remove the "sanctions" and to restore our nations to the terms of the first schedule, the schedule of blessings. He is prepared to take away all sickness from amongst us, to banish war, pestilence, famine, and every ill.

How startling the action of the League of Nations in imposing sanctions against Italy stands out in the light of the above. All are looking forward to the time when Italy will return to sanity and good fellowship with the League members again. How stubbornly Italy seems to be standing out against all her friends in the insistent prosecution of the war against Abyssinia. But how stubbornly is Israel standing out against God.

Think of the long, long time during which the Lord has been applying the sanctions of the law against us, America and Britain, and you the kindred nations, and you the ancient nations of Israel stock; and then think how stubbornly we have all refused to give heed.

Think of this century during which the ultimate sanctions have been applied against us and against the world. What have they been?

(1) *Unlimited success* in economic affairs, until the eyes become heavy and the understanding dulled, and the heart waxed fat.

(2) *The great war* with all its attendant horrors.

(3) *The great epidemic*, the 'flu, which swept away as many people as did the war.

(4) *The great economic collapse.*

(5) *The smash of the administrative systems.*

*Meteorological disturbances* fatal to all life, in all the kingdoms, vegetable, animal and human.

*Seismic tragedies* — “earthquakes in divers places.”

*And now the threatened break up of world order*, which we call world civilization.

God help us, we have had enough. It is time to return to the Lord for “He hath smitten and he will heal us.”

It is asked, are these meteorological, bacterial, entomological and physiological sanctions active against us as they were against the Egyptians of old, against Israel of old and against the heathen nations of old?

We reply, they are, they are the very same ills, the very same sanctions brought on by the very same disobedience.

Take the following experiences.

### *The Lord Applies Sanctions*

Visualize the great central plains of Canada and the United States of America. The whole wide stretches of the country are clothed with glorious crops of wheat. This is the living, and the wealth, of the country.

I remember a certain year about twenty-five years ago with vivid realism. Heat, heat, more heat; the thermometer rising to a hundred and ten degrees, a hundred and fifteen degrees, and a hundred and eighteen degrees. The heavens were like brass. The earth was like iron heated in the fire. Dust, drought, people prostrated, cattle distressed, even cats seeking relief — as I witnessed — by immersing their bodies in water to the neck.

Clouds came over, but the hot earth and rarefied air vaporized the moisture, instead of condensing it, and they sailed away again. Nothing could break that iron drought but *the tremendous disturbance of a major electric storm*. This gathered. It gathered and hung about for days. At last it broke with lightning, thunder, rain and electrically cooled air currents, till one shivered in a bitter blast. Then the deluge descended, and the earth eagerly drank in the moisture. The earth was thoroughly cooled. The cold air of the upper regions came down with the rain. The temperature fell. Then at sunset it cleared. A still night followed with a rapidly falling thermometer. How the farmers watched its descent. Sunset, and *fifty-five degrees Fahrenheit*. Ten o'clock: *forty-five degrees*. Twelve o'clock: *forty degrees*. Two o'clock: *thirty-five degrees*. An hour before sunrise: *Thirty degrees (two degrees of frost)*. Sunrise: *twenty-nine degrees — a killing frost*.

Then sunrise again, and the weather cleared. The earth rejoiced in the moisture — but alas, for the beautiful wheat crop. *The wheat was then in bloom*. Have you ever seen the flower of the wheat? It requires a microscope to see its beauty. But the frost had nipped it.

How eagerly the farmers examined the crops for signs of frost. There was no sign — at first — all took courage. The heads of the wheat were large. The stalks were long. The stand was such as to gladden the heart of the farmer. But I noticed that, as the heads matured, *they remained as upright as regiments of soldiers*. Every head pointed straight to heaven, without the slightest bending.

Then came the harvest time! I drove by a hundred acre field, wherein the farmer, my friend, was busy reaping his wheat. I awaited his coming, and said, “Why are you wasting your good binder twine, and your time, in reaping that straw?” “Straw,” he cried, “this is the finest crop of wheat I have ever grown.” “I am afraid you have no wheat there, my friend. Look at those heads. If they were filled with wheat, they would be bent over. Every one is standing straight up. Try it and see.” *Not a peck of wheat in the hundred acres*. As he went into the grain, drawing the heads to him and rubbing them, I saw that he did not want to talk with me just then, and I moved on.

Months afterward he came to me and said: “Well, I have finished it now.” “What do you mean?” I said. He replied: “After you left me, when I was sure my year’s work had gone for nothing, I took off my hat and cursed God for robbing me of my grain.”

I said: “That settles nothing, but that you are very foolish and a very ungrateful son.” “What do you mean?” he said.

“How many good crops have you had in your lifetime?” “Oh, every year till now,” said he. “Well, you took off your hat and cursed God this time; did you take off your hat and thank Him all those other times?” “No,” he said, “I never did.” “Then is it not time you began?” “Yes,” he said, “I’ve been an ungrateful fool. I’ll thank Him for all that I have: home, wife, children, health, enough left, even this year, in stock, dairy, poultry, and so on, to make ends meet. Yes, I’ll thank Him now.”

*Nothing constitutes a greater temptation to men than uninterrupted success*. A setback, especially when God’s hand is seen in it, turns the attention of the people to higher things and to God.

Take another season. Splendid weather. Crops growing well. Heads forming and filling. But see, a morning ground fog, four or five feet deep. It is a light-gray fog, beautiful with a beauty of its own. But it carries disease to the wheat. The first morning brought *apprehension*. The second morning brought *fear*. The third morning brought — *rust* — and the quantity and quality of the crop was badly reduced and damaged.

Again, August. Harvest time almost. Grain ripe to the first joint counting from the ground; it is time to reap. But see, the sky is clouding over. Rain, all day, all night, all day, all night, all day again — *pray God it may clear a few hours before sunset to allow the sun to warm the land or continue to rain all night till sunrise*.

But no; sunset, and the sky clearing in the north. Cold earth, cold air, no wind. All the countryside watches the thermometer. No sleep for the farmer. The thermometer begins to slide down with the stillness of the night. Watch the tall building, the grain elevator in town. See, *the searchlight is on. Frost is coming*. Turn out, and light *smudge fires* which have been prepared; it may be that the low-lying smoke will prevent the frost from striking. Morning, and *three degrees of frost* or more. Yes, *the grain will fill no more*. The kernels will be shrivelled. The grade of the grain will depend on the sustenance already in the kernel. The frost strikes unevenly. Some fields are injured. The year’s profit is gone. Expenses may be recovered by some. Others will burn the grain as it stands, to avoid the expense of cutting.

Again, locusts! Spray the ground with poison from the air to kill the hoppers as they emerge from the soil. I have been made wretchedly ill by the poison so scattered, which got into the water supply.

Entomological. Spray the orchards, and the vineyards; fight the insect armies which invade the growing things.

In every way mentioned by Amos, God deals with His people now, and it is a matter of experience that *men remember God when His judgments are in the earth, and forget Him when His blessings are too commonplace*. Yet stupid men call Him a God of cruelty because He thus deals with men, taking the material things which perish in order to save them for eternity, and to save for them the things which are eternal.

To fight these sanctions, the nations have established laboratories and have

enlisted armies of workers. I have not seen figures for Britain. America has millions of enlisted workers. Why not end it all by a national return to God and to His law—for He makes the plain, frank, simple offer: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

Thus it has been. Thus it will continue to be, until Israel awakes and repents.

"Because I will do this unto you, prepare to meet thy God, O Israel."

Let us remember that whenever we, modern Israel, are prepared to meet God upon His Own grounds, — which for our sakes are upon our own grounds — He is willing to remove all the curse from our lands. He is willing to make His blessings only abound, so that there shall be no sickness in any of the grades of life, vegetable, animal, or human.

This is real. This is practical. When our leaders stir the mass psychology of the nation to return to God *He will take all sickness from amongst us*; He will give us immunity from war, and will assure to us all the blessings secured to us under that schedule of blessing in Leviticus 26, confirmed in Deuteronomy 28, and ratified by Jesus in Matthew 5, 17-19.

HOW FAR away is your horizon?

The critical situation of our world today is in need of men in all countries whose horizon extends way out into the future, way beyond the horizon of the people who apparently are not sufficiently interested in helping to correct the evils of the world — men whose horizons go beyond the hatred, bitterness and selfishness of the spirit created by war — men whose horizons carry them beyond all of the things of a temporary nature, who are willing to combine their efforts and give the best that they have toward planning a road to permanent peace, after present hostilities have ceased.

The horizon of peace must not be blurred by the close up horizon of the present world situation. All roads leading toward the horizon of war have always been paved with fear, greed, jealousy, superstition, personal ambition, hatred and lack of consideration of others. The road leading toward the horizon of peace must be paved with tolerance, fairness and justice to all, regardless of race, creed or color; justice to the minority countries and to the minorities within countries; it must make accessible the natural resources, food and clothing of the world to all nations, small and large, on the same fair basis.

After the war we must be as liberal

in spending the necessary money to maintain peace by correcting the economic inequalities, as we are willing to spend money to prosecute the war.

✦ ✦ ✦

The keystone of the arch which we must pass through on the road leading to the horizon of peace must be the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them."

The horizon of which I am speaking is one which the younger men and women of the world are seeking, because their vision causes them to realize the great equity that they have in the world, represented by all the years in front of them that the older people have behind them. They need the guidance and advice of all who can extend their horizons far enough to think and work for the realization of the ideal in which all human beings are entitled to participate.

The world needs a group of young and old who have the same farsighted, up-lifting horizon and who are willing to stand out in front, regardless of precedent, and say to the world these things can be done.

By THOS. J. WATSON  
in *Think Magazine*

## What We Stand For

(Continued from page 4)

Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Because these descendants rejected Jesus Christ (*Acts 2: 22, 23*), the long promised Messiah (*Isa. 7: 14; 9: 6, 7; 53; Ps. 22*), they were overcome by the Roman Armies in 70 A.D., Jerusalem was destroyed and those that were not killed were scattered throughout the world where they became "an astonishment, a proverb, and a byword among all nations." (*Deut. 28: 37*.) Unlike the Ten Tribes the Jews were never "lost" (*Matt. 15: 24*) as their "shew of countenance" (*Isa. 3: 8*) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek. 37*). So that altogether the twelve-tribed people of Israel are, as was foretold, a multitude in the earth (*Deut. 33*) and their recognition of their identity and responsibility

holds mighty possibilities for the future.

### All Who Believe in Christ

We of course recognize the fact that all who are "born again" (*John 3: 1-7*), and who believe in Jesus Christ, *regardless of his or her race*, partake of the blessings of the Covenant (*Gal. 3: 6-8, 26-29*). They are "grafted in" (*Rom. 11: 17*) for God has concluded all in unbelief "that He might have mercy upon all." (*Rom. 11: 32*.) We simply emphasize the great Israel Truth because it has been so grossly neglected and misunderstood in Bible teaching.

### Seeking Neglected Truths

This American nation is a Covenant Commonwealth, included in the unalterable, unconditional Covenant which God made with

Israel (*Gen. 22: 15-18*). But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall the Anglo-Saxon-Celtic peoples to a sense of their present position and responsibility (*Ezek. 33: 1-7*).

This, in large and general terms, defines our position. We number amongst our adherents clergymen and members of every denomination. We are anti-nothing but everything relating to God's revealed purpose. We present the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men (*Matt. 24: 3-42*).

NOTE: The Few Bible References given are only samples; your Concordance will give you many more.



## A New Order of the Ages

By HOWARD B. RAND

WE NOW NEAR the end of the wonderful message in this Revelation of Jesus Christ to John upon the Isle of Patmos. The Apostle has been given a preview of the history of the Christian era. He watched the march of events from his day unto the closing scenes of our age that were to bring to an end the present order. He was projected in spirit beyond these scenes and saw the Kingdom established in righteousness after which he witnessed the final judgment before the great White Throne when all, both small and great, will have to give an account of their deeds according to their works. He heard judgment pronounced and only those whose names were written in the book of life were found worthy to partake of the blessings that would be the lot of men during the ages of ages.

The preview of the future having now been finished there yet remained a few details to be shown to John regarding the coming new order. These details had to do with the New Heaven and the New Earth, the Bride, the Lamb's Wife and the restored Paradise of God.

### *A New Heaven and a New Earth*

"And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea." This is what Isaiah also saw in vision when the troubles, the difficulties and the hardships of the present world order will have been forgotten. Through this prophet the Lord said, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.) This is followed by the description of a perfect world order where nothing can hurt, harm or destroy throughout all His Kingdom.

John has declared in connection with this new heaven and earth that there was no more sea. The literal and figurative are skillfully blended as John records the scenes he witnessed. Sea in Revelation represents peoples in agitation, turmoil and strife. Such unrest is

to be a thing of the past, no more to afflict men and nations. The Apostle now defines what is meant by a new heaven and a new earth.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." It is the evils and sorrows of the present world order that are to pass away. This statement is significant, for such a reformation will certainly make for this world a new heaven and a new earth.

### *The Capital of the Kingdom*

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Through Isaiah God says, "For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." (Isa. 65: 18-19.)

Jerusalem, the Holy City and capital of His Kingdom, is represented as His Bride in the description of that City by John. But the capital of a kingdom stands for the kingdom and the New Jerusalem thus designates the Kingdom.

The Lord said to Israel, "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." (Lev. 26: 11-12.) Later on, through the prophet Zechariah, the call goes forth, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2: 10.)

The fact of Israel being His people and God dwelling in their midst now becomes a reality as John witnesses the consummation of promises made to Israel. God establishes this close relationship with His people now and

henceforth forever, and they are to be alienated no more from Him.

### *All Things Made New*

"And he that sat upon the throne said, Behold, I make all things new. And said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

Here is confirmed the fact that Jesus Christ giveth life and by Him are all things made anew. Now follows the statement of the blessings promised to a certain group who are designated as the *Overcomers*. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Malachi describes those who say it is vain to serve the Lord and who declare there is no profit in such service. They contend that the proud are happy and the wicked prosper, and even those who tempt God are delivered. The prophet answers by showing that "They that fear the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 14-17.) There is, therefore, profit in being numbered among these overcomers.

### *Those Who Suffer the Second Death*

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

This list is headed by the fearful. It was of the fearful who denied Him that Jesus was speaking when He said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before

men, him will I also deny before my Father which is in heaven." (Matt. 10: 32-33.)

Next to the fearful are the unbelieving. Unbelief is one of the great sins; in fact, it is back of all sin for when men disbelieve God they act in accord with this lack of faith. This brings condemnation, for those that do not believe in the Son of God make of God a liar. Now follows the list of crimes which right-thinking men recognize as evil, the committing of which is the result of unbelief and upon the unrepentant it brings the verdict of final destruction. The fact that John declares that casting one into the lake of fire is the second death makes this lake of fire the symbol of destruction.

### *The Bride, the Lamb's Wife*

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Previous to this John has been taken by one of these seven angels into the wilderness and shown the Great Whore sitting upon the beast and he saw judgment come upon her. This woman is emblematical of the ecclesiastical authority and rule of the Papacy. To her claim of temporal power and rule she had added the claim of being the bride of the Lamb. This was one among many other blasphemous claims made by this woman arrayed in scarlet. Now one of these angels takes John to a great and high mountain, a place far removed from the seat of the woman who rode the beast. Here John is shown the New Jerusalem, which as the emblem of His restored and perfected Kingdom is His Bride.

This City or Kingdom is described as "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Isaiah refers to Israel as a crown of glory and a royal diadem in the hand of the Lord. (Isa. 62: 3.) This is to be after the restoration when Jerusalem is established and becomes a city of praise in the earth. (Isa. 62: 7.)

### *The Wall and Gates of the City*

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Again we are reminded of Isaiah's statement regarding Israel, "Thou shalt call thy walls Salvation, and thy gates Praise." (Isa. 60: 18.)

John is shown that the foundations of the walls are laid in the Apostles and Isaiah states that these walls are Salvation, the preaching of which by the Apostles brought deliverance to all Israel. Ezekiel partitions the land among all the tribes and in their midst he places the city with its Sanctuary and specifies the name of each tribe as it will appear upon the gates of the city. (Ez. 48: 31-34.) Thus again we have the pattern of the Israel encampment with the Sanctuary in her midst and the gates standing for tribal positions around that Sanctuary.

The description by both Isaiah and Ezekiel regarding Israel in the coming new order, as this Kingdom is established in perfection, tallies with John's description of the Holy City. Regarding her light Isaiah says of Israel, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. 60: 19.) This is in accord with John's description of the New Jerusalem, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Figuratively speaking, and as used in Revelation, the sun stands for the light of the gospel and the moon as the emblem of knowledge and understanding. Isaiah says of Israel, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." (Isa. 60: 20.)

### *Measuring the City*

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

To measure is the sign of building. Here, then, we have in the emblem of the angel measuring the city the fact set forth that His Kingdom is built not

by men but by God. Twelve thousand out of each tribe were numbered in a critical period in Israel's history (see Chapter VI) and this number is used in the measuring of the city in its length, breadth and height and is, therefore, significant of Israel. The plan of this city is in accord with Pyramid construction with its length, breadth and height equal. Those of our readers who are familiar with the message of the Great Pyramid, which is the stone emblem of His Kingdom, will quickly recognize the significance of this statement. When the edifice is completed with all its casing stones in place it is then ready to receive the capstone which the builders rejected. When that chief cornerstone is placed at the head of the corner Christ will have taken over the Throne of His father David and be exalted in the midst of Israel, His Kingdom people.

Estimates have been made indicating that 144,000 casing stones were originally placed upon the Great Pyramid. During the Christian dispensation this monument was denuded of this covering and now the core is exposed. Is this act of vandalism emblematical of the attitude of Christian leaders towards the Kingdom message and the identity of His people during this age? But here we have the angel measuring the walls, and its casing stones are restored in this act of building, "And he measured the wall thereof, one hundred and forty and four cubits, according to the measure of a man, that is, of the angel." The 144,000 is mentioned as emblematical of the numbering of all Israel for protection and is also the numerics signifying the completion of His Body or government. (See Chapters VI and XVI.)

It is impossible to go into all the details regarding these interesting analogies. Suffice to say the description of the New Jerusalem with its walls of jasper, and gates of pearls, streets of pure gold, clear as glass, with the twelve foundations or steps, on which the walls or casings are laid, is significant of the perfection of His Kingdom, the Bride that hath made herself ready. This new order of the ages is ushered in with God, the Jehovah of Israel, in the midst of His people.

### *The Nations Around Israel*

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."

With this description of this city by John in mind let us turn to Isaiah's account of the glory of Israel. "The abundance of the sea shall be converted unto thee, the forces (or wealth) of the gentiles shall come unto thee." Then follows the statement of the untold wealth that will flow into Israel. The prophet continues, "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces (wealth) of the gentiles . . . and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (Isa. 60.)

### *A Glorious New Order of the Ages*

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." This testimony is given regarding the Holy City. But Isaiah says this is the condition within the Israel Kingdom, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60.)

### *The Restored Paradise of God*

Men lost the right to the Tree of Life when our first parents violated the command of God which was sin unto them. But the Paradise which they lost is yet to be restored for "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." That which was lost through disobedience to the command of God is to be regained through obedience to the command of Christ.

John says, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

The Tree of Life with its fruit and its leaves for the healing of nations will now be accessible to the people of God. The curse that has afflicted this world since Adam sinned will also be removed. Sickness, trouble and affliction

will be a thing of the past. The Throne of God will be in the midst of His people. John is told they will need no artificial light neither light of the sun for the Lord God giveth them light and they shall reign forever and ever. These who thus reign are those who are truly overcomers and have access to the Tree of Life and become like as He is, immortal.

In the light furnished them by God doctrinal errors will be no more but there will come knowledge, understanding and wisdom from God who will furnish them with light.

### *Certification of the Truth*

The angel declares, "These sayings are faithful and true: and the Lord God of the Holy prophets sent his angel to shew unto his servants the things which must shortly be done."

### *A Special Blessing*

The angel speaks of the soon-coming of our Lord and said, "Blessed is he that keepeth (or observeth) the saying of the prophecy of this book." As a result of all which he sees and hears, John falls down to worship the angel. The Apostle is again reminded that God only is to be worshiped.

### *Unsealed*

There are ecclesiastical leaders who counsel men to leave Revelation alone for it is a sealed book and beyond their understanding. But the angel tells John, "Seal not the sayings of the prophecy of this book: for the time is at hand." This is a true statement of fact as we have found it to be in our study of Revelation. Beginning with John's day its message has been unfolding with the march of time as history has fulfilled these remarkable prophecies as recorded by John in this marvelous Book.

### *The Fixed State*

There comes a time in the life of men and nations when their fate is fixed. They have either come into a knowledge of truth or sinned away their opportunity to gain that understanding. Ways become set and habits fixed and John is given the final result when the angel said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

The time has come for the Triumphant Return and the declaration is made, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

After setting forth the blessing upon those who keep His commandments the angel again enumerates the sins that will prevent men and women from having a place in the city.

Revelation opens with the statement that it is "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." This fact is again emphasized in the closing statements of this book, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

### *The Call*

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here we have the longing for the coming of the Lord and the establishment of His Kingdom. Here also is the call to those who desire deliverance from the bondage of sin to come freely unto Him.

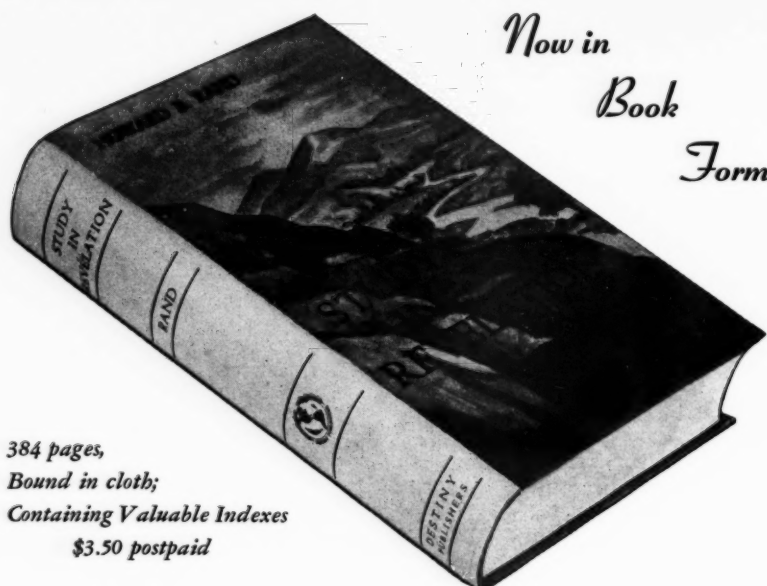
The message of this book is not confined to Israel alone. It is addressed to all men regardless of race or color who will come unto Christ as their Saviour. If they but answer in the affirmative they are eligible to partake with those of Israel who heed that call in the glorious blessings of the new order of the ages when Israel, cleansed and purified, will function under the perfection of the restored Kingdom administration.

### *A Terrible Curse*

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." We are treading upon Holy Ground as we tell the story of the message of this book. Yet though this curse be pronounced upon those who would destroy the effectiveness of its message there are men in high places that dare disbelieve its warnings and are presumptuous in the handling of this letter, signed and attested to by Jesus Christ Himself.

Esdras has a message for us regarding God's Word, "Hear now these things,





*Now in  
Book  
Form*

384 pages,  
Bound in cloth;  
Containing Valuable Indexes  
\$3.50 postpaid

## STUDY IN REVELATION

By HOWARD B. RAND

THIS NEW BOOK contains the entire series of articles on the Book of Revelation which have appeared continuously in DESTINY Magazine from February, 1940; ending in this issue.

In addition, this valuable volume contains a master index, an index of historical references, an index of important dates, a complete index of confirming scriptural references, and a thirty-six page Concordance which is complete and detailed; enabling the reader to quickly turn to any topic discussed in the twenty-two chapters of the book. These indexes are of great help to the serious student, to teachers and to clergymen.

For your own library, and as gifts to your friends, STUDY IN REVELATION has no peer. Here is an adequate study — a complete, objective outline — by an author who knows the development of history in accordance with God's Great Plan. Because the climax of that plan is being approached during these years of ours, STUDY IN REVELATION takes on added significance to our present and future. It is a gateway to a knowledge and understanding of the highly important Book of the Revelation.

As a reader has written, "If Bible students, teachers and clergymen only knew what lies between the covers of this book, it would have a tremendous sale!"

*Order through your bookseller  
or direct from*

**Destiny Publishers**  
HAVERHILL, MASS.

and understand them, ye servants of the Lord. Behold, the word of the Lord, receive it: disbelieve not the things whereof the Lord speaketh." Along with this statement of Esdras let us also bring to mind the message of King Jehoshaphat to his people at a critical time in the battle against their enemies, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (II Chron. 20: 20.)

As we come to the end of Revelation we trust that the special blessing pronounced upon those who will read, hear and observe the sayings written in this book will be upon those who have followed us in the study of this message from Jesus Christ.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

*The End.*

*Announcing  
A New Series*

By HOWARD B. RAND

## DIGEST of the DIVINE LAW

REQUEST after request has been received by DESTINY Magazine for a series of articles by the Editor dealing with the clear stating of all the Divine Law, its operation and detail.

It is a pleasure, therefore, and we believe exceedingly timely, that announcement is made of this new series. Perhaps there is no other person in all America quite so well equipped for the task of writing it. With his unique background of education in law, together with his education and years of conversance with the Scriptures, readers of DIGEST of the DIVINE LAW may be assured that the coming series will be as outstanding in its field as his "Joel's Prophetic Message and Warning" or his "Study in Revelation" were in theirs.

*To Begin in*  
**DESTINY**  
*for JANUARY*

# One Man's Destiny

By C. R. DICKEY

## CHAPTER VI (Continued)

### Israel: from Jeroboam to a New Order in the West

A VALUABLE chart showing the descent of both these royal lines from Zarah and Pharez to the present time is given in "The Royal House of Britain an Enduring Dynasty," by the Reverend W. M. H. Milner. It traces the many lines which converge in the present House of Windsor. Appended below is a genealogical table from Rutherford's "Anglo-Saxon Israel," chapter 4, which is complete enough to show the main lines of descent through Pharez and Zarah.



Prince Smiorguil  
Fiachadh Labhruine  
Aongus Oilbhugach  
Prince Maoin  
Rotheachta  
Prince Dein  
Iorna Saoghalach  
Prince Oliolla Olchaoin  
Giallachadh  
Nuadha Fionn Fail  
Simon Breac  
Muriadhach Bolgrach  
Fiachadh Tolgrach  
Duach Laighrach  
Prince Eochaidh Buillaig  
Ugaine More  
Cobh thach Caolbreag  
Prince Meilage  
Jaran Gleofathach  
Conla Cruaich Cealgach  
Oiliolla Caisfhiacloch  
Eochaid Foltleathan  
Angus Tuirimheach  
Eanda Aighnach  
Prince Labhra Luire  
Prince Blathachta Eamhna  
Prince Easamhuin Eamhna  
Prince Roighneaim Ruadh  
Prince Finlogha  
Prince Finn  
Eoahaidh Feidhlioch  
Prince Bias Fineamhnas  
Lughaidh Riebdearg  
Crimhthan Niadhna  
Fioraidhach Fionfachtnach  
Fiachadh Fionohudh  
Tuathal Teachtmán  
Feidhlimhídh Reachtmar  
Conn Ceadchadhach  
Art Aonfhír  
Cormac Ulfhada  
Cairbre Liffeachaire  
Fiachadh Streabhthuine  
Muirreadhach Tireach  
Eochaidh Moihmeodhain  
Niall  
Prince Eogan  
Prince Muireadhach  
Mortough  
Fergus More — King of Argyll (Scotland)  
Dongard  
Conran  
Aidan  
Eugene III  
Donald  
Prince Dobgard (Donregarth)  
Eugene IV  
Prince Findan  
Eugene V  
Ethafind  
Achaías  
Alpin

Kenneth I — King of Scotland  
Constantin  
Donald II  
Malcolm I  
Kenneth II  
Malcolm II  
Princess Beatrix  
Duncan I  
Malcolm III (Caenmore)  
David I  
Prince Henry  
David, Earl of Huntingdon  
Isobel Huntingdon  
Lord Robert Bruce  
Lord Robert Bruce  
Robert the Bruce I  
Princess Marjory Bruce  
Robert II  
Robert III  
James I  
James II  
James III  
James IV  
James V  
Mary, Queen of Scots — Queen of Scotland  
James I — King of Great Britain  
Princess Elizabeth  
Princess Sophia  
George I  
George II  
Prince Frederick of Wales  
George III  
Edward, Duke of Kent  
Victoria  
Edward VII  
George V  
George VI

King Heremon and Queen Tamar Tephi were crowned at Tara upon the Lia Fail, the Coronation Stone of Israel, just as the kings of Judah had been for centuries. Jeremiah had brought it with him. It was most fitting that this sacred emblem too should be planted — as a witness to the continuity of God's covenants with Jacob and David. Irish history records that the capital city of Tara from that time on became the center of a government and culture which could have emanated from nothing except the administration of Biblical laws and precepts.

"The harp that once through Tara's halls  
The soul of music shed;  
Now hangs as mute on Tara's walls  
As though that soul were fled.  
So sleeps the pride of former days,  
So glory's thrill is o'er,  
And hearts that once beat high for praise  
Now feel that pulse no more.

"No more to chiefs and ladies bright  
The harp of Tara swells;  
The chord alone that breaks at night  
Its tale of ruin tells.  
Thus Freedom now so seldom wakes;  
The only throb she gives  
Is when some heart, indignant, breaks,  
To show that still she lives."

These words cling to the people of the Isles and America. They are included yet in all our books of favorite songs. They may refer to David's harp, we are told. Perhaps that is why we love them. They express our sighs and our longings for lost chords out of a distant, glorious past.

Another strange prophecy clears up in the light of these truths. Referring to the time when the sword would be drawn against Jerusalem and the throne removed from the Holy City, the prophet Ezekiel wrote:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21: 25-27.)

The throne was to be overturned three times, and be no more in Jerusalem "until he come whose right it is." With our historical background the passage is no longer an enigma. David's diadem was taken off the exalted king, Zedekiah, and placed on his daughter. The throne was overturned first when Jeremiah removed it from Jerusalem to Ireland; it was overturned the second time when it was moved from Ireland to Scotland; and the third overturning transferred it to Westminster Abbey in England where it will remain until Christ returns. Then — "I will give it him." He will return it to Jerusalem, the city of David — *the city of God*.

As the meaning of all these movements begins to dawn upon us we can understand prophetic statements in the Bible which heretofore have seemed vague and impossible. For example, take Jeremiah 33: 17-26: "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." The marginal reading is, "There shall not be cut off from David a man," or descendant, to sit upon the throne. These words were spoken to Jeremiah at a time when Jerusalem was desolate and empty; when her royal palaces lay in ruins; and when her last king and all his sons had

been put to death. Yet the Lord said:

"If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. . . . If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

Do we still have day and night, and the ordinances of the heaven and the earth? Then if God speaks the truth we have had in every generation since that day a descendant of David sitting somewhere upon Israel's Davidic throne ruling over the seed of Abraham, Isaac and Jacob. These are plain statements concerning material things; concerning real people and a real throne in their midst. They are either true just as they stand, or, they are not true. It is useless to camouflage the issue. The writer of Psalm 89 faced the same problem squarely. With all his heart he desired to believe God's oath to David which he quotes in verses 35-37:

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

But the facts belied his faith. Writing after the fall of Judah — probably from a refugee camp — he boldly accused God of breaking the covenant: "Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. . . . Thou hast made his glory to cease, and cast his throne down to the ground." And he was right in saying that the throne could not cease, nor be held in abeyance, without breaking the covenant. Modern theologians need to be equally candid. Ethan the Ezrahite knew nothing of God's sequel to the story — that is, His building and transplanting through Jeremiah — when he wrote the Psalm; so, it is to his credit that faith eventually soared above doubt and the song closed with a crescendo of confidence, "Blessed be the Lord, for evermore. Amen, and Amen."

Our faith too increases when we see

the written documents and folklore of certain nations agreeing with the solemn declarations of Bible prophecy. We rejoice in the sure Word of God as His Spirit reveals the mysteries of His kingdom on earth. We know now that His oath did not fail when the glory of David's throne *set in the east, for we see it rise to new splendor in the west*.

Having traced early migrations of Israel to an appointed place, we are still confronted with the question as to what became of the main body of the northern kingdom. As has been shown previously the ten tribes did not return to Palestine after the Assyrian captivity. Just as a few families from the early American colonies returned to Britain without affecting the progress of the United States, so, a few from the seceded tribes joined the Jews during their régime following the Babylonian captivity without altering in any way the movements of Israel as a whole. Such families from the ten tribes were really not Jews, but they became identified nationally with the remnant of Judah, and for that reason were called Jews. On the other hand it should be remembered that the Assyrian king, Sennacherib, captured and carried away most of Judah only eight years after Israel's captivity. Sennacherib's inscription, according to A. H. Sayce, states that the number of cities taken was 43, and that he took captive "200,150 men of Judah." This major portion of Judah, and other groups from the southern kingdom, who joined their brethren of the ten tribes became associated nationally with Israel and were never called Jews.

The Bible prophets have much to say about the subsequent movements and destiny of Israel. We have seen how Moses prophesied in Leviticus 26, that because of disobedience Israel would serve a sentence of 2,520 years of exile from Palestine. The Assyrian captivity marked the beginning of that sentence for northern Israel, and also for many from the cities of the southern kingdom; the Babylonian captivity marked the beginning for the remainder of Judah and Jerusalem. Daniel links the captivities with the prophecies of Moses in the prayer of his ninth chapter: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them. . . ."

(To be continued)



# The Genealogy of Jesus the Messiah

According to St. Matthew

AT THE very beginning of the New Testament one is confronted with a serious problem, the satisfactory solution of which does not appear to be generally known. Indeed, so little are we in the habit of critically reading the Scriptures that the mere existence of this difficulty seems hardly to be known; or if known is not appreciated in its importance by many Bible readers, while few students have felt such a real concern for the integrity of the Bible as to keep them seated at the threshold of each particular difficulty until it was cleared away to their own satisfaction, and the solution so formulated made clear to others who might be equally concerned for truth.

We refer at present to the Genealogy \* of Jesus Christ, that purports to have been given by St. Matthew, but which (as transmitted to us in the current translations of the existing manuscripts) not only does not satisfactorily harmonize with the other list purporting to have been given by St. Luke,† but is in active disagreement with itself. The record, as it stands at present in our version of St. Matthew (Matt. 1: 15-16) makes Jacob to have been the father of that *Joseph* who was the husband of Mary, the mother of our Lord. While that in St. Luke (Luke 3: 23) makes Heli to have been the father of the *Joseph* who is supposed to have been the father of Jesus! Thus neither of them, as they now stand, gives the genealogy of the Virgin Mary and they disagree between themselves as to who was the father of Joseph!

But further than this, the accepted text of St. Matthew enumerates 40 fathers, and 40 sons, or 41 generations from Abraham to Christ inclusive, and verse 17 sets out to "check" the list by stating that it naturally subdivides into three several groups of 14 generations each, specifying the groups. Now 41 cannot be subdivided into three consecutive groups of 14, because  $41 \div 14 = 2 \frac{13}{14}$ ! It would require  $42 (= 3 \times 14)$  generations to subdivide into three consecutive groups of 14 generations each. Nor can the arrangements into three groups of 14 each be ef-

fected by overlapping, for the first group being 14 generations from Abraham to David, inclusive; the second group (to be consistent) would also have to be reckoned from David to Josiah inclusive to make just 14; while the third similar group, from Josiah to Joseph, inclusive, would fall short by one of including Christ! Now as sure as Abraham is the first generation in the first group of 14, so sure is Christ intended to be the 14th generation of the third group of 14 generations, and mathematics, as limited by the plain conditions of verse 17, will not compass it on the premises recorded in our present version!

Manifestly there is something wrong with the text as it stands at present.

It should be well known to careful readers of the Scriptures that St. Matthew omits *three* generations between Joram and Uzziah (to wit: Ahaziah, Joash and Amaziah, I Chron. 3: 11-12); and that *one* generation is also omitted between Josiah and Jachin (to wit: Jehoiakim, I Chron. 3: 15-16). But this is not generic to our present discussion which is to arrive at three groups of 14, using those names only which are given in the text. We have no doubt that St. Matthew had a specific object in omitting these four generations from his list, nor do we doubt that the list, as prepared by him, was agreeable to the "check" he purposely placed upon it. What, probably, therefore was the correct arrangement of St. Matthew's list?

Before we answer, for ourselves at least, let us invite attention to the fact that the difficulties we have touched upon have been variously explained in the Commentaries. The physical necessity of securing a pedigree for the Virgin Mary is apparent to all, and has led Christians from the earliest times to take one or the other of these two lines (St. Matthew's or St. Luke's) as hers, *de facto*. The choice, based merely we believe upon the misjudgment of very ancient critics has fallen upon the line traced by St. Luke, and accordingly Heli is generally taken to have been Mary's actual father, although expressly stated by St. Luke to have been Joseph's! Now, both Jacob and Heli (in the two lists as at present accepted)

being so stated, either one of them, in so far as a mere choice goes, would have answered the requirements, other things being equal! But the matter demands more than a mere choice in similar premises for there are specific

★ ★ ★

## A Possible Solution

WE ARE publishing this article on the genealogy of Mary knowing that it will cause considerable controversy, particularly because the genealogical record of Luke has been accepted as that of Mary. Let us be mindful that, regardless of which genealogical table is selected as that of the Virgin, certain difficulties must be overcome. The one given by Luke names Jesus as supposed to be the son of Joseph, of Heli, of Matthat, etc. The words in the King James version, *the son*, after being used in mentioning Jesus as the son of Joseph are not again used in the original text which reads as we have given it above. Because this is so the marginal note which gives *son-in-law* for son is immediately brought into question.

As set forth in this article, if Joseph be the father instead of the husband of Mary the check of 14 generations as given by Matthew is maintained. If this is not acceptable then the name of Jeconiah, or Coniah, must be added to the list, a name which Matthew purposely left out. In one case a word must be changed and in the other a word must be added.

The contention for refusing to accept this genealogical table (as given by Matthew) as that of Mary has been Jeremiah's statement that Jeconiah, or Coniah as he is sometimes called, was to be written childless in so far as any of his seed prospering, sitting upon the Throne of David was concerned (Jer. 22: 29-30). The contention is that Jesus could not be of this line. Here again one fact is overlooked in that Jeremiah in this curse limits its operation to "*ruling any more in Judah*." Thus it does not operate against Coniah's line except over the nation of Judah. History has verified the accuracy of this prediction!

The fact that Jesus was to be a Branch out of the root of Jesse (Isaiah 11: 1) indicates that He was not in the trunk line of descent. This is borne out by the angel's statement to Mary that God would give unto Him the throne of His father David (Luke 1: 32). Thus that throne comes to Him as a gift from His father. The fact that the throne is established over the House of Israel (Jer. 33: 17) and Jesus' genealogy might be traceable to Jeconiah whose descendants were not to rule any more over Judah does not mitigate against the fact that Matthew was giving the genealogy of Mary.

— Ed.

\* Matt. 1: 1-17.

† Luke 3: 23-38.

conditions to be satisfied in one case, and none in the other, and we calmly believe that the selection should have been absolutely reversed!

In one case or the other, Joseph, the reputed father of our Lord, must have been the mere son-in-law of the line cited, for instance in whichever of the lines was actually that of Mary, in that line Joseph, her husband, was a son-in-law of her father, and the chances are that tradition has discomforted the actual facts in the Genealogical premises quite as much as it has in the Chronological ones. The fact is, wherever mere "Tradition" has formulated a dogmatic mode of thought there our own experience in the search for "buried facts" has taught us to look out for error!

But before proceeding further let us examine the first 17 verses of Matthew, as found at present in the text as it has been received by us, so that we may perceive its own internal incompatibility, to wit:

(1) A Register of the Lineage of Jesus Christ, Son of David, Son of Abraham.

I. (2) Abraham 1, begat Isaac 2:

Isaac 2, begat Jacob 3;

Jacob 3, begat Judah 4 and his brothers;

(3) Judah 4, begat Pharez 5 and Zarah by Tamar;

Pharez 5, begat Hezron 6;

Hezron 6, begat Ram 7;

(4) Ram 7, begat Amminadab 8;

Amminadab 8, begat Nashon 9;

Nashon 9, begat Salmon 10;

(5) Salmon 10, begat Boaz 11 by Rahab;

Boaz 11, begat Obed 12 by Ruth;

Obed 12, begat Jesse 13;

(6) and Jesse 13, begat David 14 the King;

David 14, begat Solomon 1 by the (widow) of Uriah;

II. (7) Solomon 1, begat Rehoboam 2;

Rehoboam 2, begat Abijah 3;

Abijah 3, begat Asa 4;

(8) Asa 4, begat Jehoshaphat 5;

Jehoshaphat 5, begat Jehoram 6;

Jehoram 6, begat Uzziah 7;

(9) Uzziah 7, begat Jotham 8;

Jotham 8, begat Ahaz 9;

Ahaz 9, begat Hezekiah 10;

(10) Hezekiah 10, begat Manasseh 11;

Manasseh 11, begat Amon 12;

Amon 12, begat Josiah 13;

(11) and Josiah 13, begat Jechoniah 14 and his brothers, near the carrying away to Babylon;

(12) and after the carrying away to Babylon, Jechoniah 14, begat Salathiel 1;

III. Salathiel 1, begat Zerrubbabel 2;

(13) Zerrubbabel 2, begat Abiud 3;

Abiud 3, begat Eliakim 4;

Eliakim 4, begat Azor 5;

(14) Azor 5, begat Zadoc 6;

Zadoc 6, begat Achim 7;

Achim 7, begat Eliud 8;

(15) Eliud 8, begat Eleazar 9;

Eleazar 9, begat Matthan 10;

Matthan 10, begat Jacob 11;

(16) and Jacob 11, begat Joseph 12, the husband of Mary, of whom was begotten Jesus 13 who is named the Christ.

(17) All the generations, then, from Abraham to David, are fourteen generations; \* from David till the carrying away to Babylon, fourteen generations; † and from (after) the carrying away to Babylon till the Messiah, fourteen generations.‡

Thus as it stands the count by groups of 14 fails by 1 generation in the last group and in no other group, for Mary and her husband must count as one generation; the twain being one before God and man, and can no more reasonably be counted as two generations, than one could justifiably count Jesus as one and Christ as another! Furthermore the count in the third group is a straight and reasonable one from Salathiel 1 to Joseph 12, so that the error (and error there manifestly is) must come thereafter, for two more generations are needed to complete the group and but one is indicated!

By a reference to II Chron. 22 and following chapters, and to I Chron. 3, it will be seen that the names of Ahaziah, Joash, and Amaziah, the immediate generations after Jehoram, are omitted in the text. This was done by St. Matthew, for cause, whatsoever it was, in order to preserve his count by 14's to Jechoniah inclusive. We see no reason to introduce them into this particular list, because they will not assist the solution by checking according to verse 17 as was Matthew's evident intention. In some manuscripts, the reading is "Josiah begat Jehoiakim, and Jehoiakim begat Jechoniah," probably inserted to make up 42 generations in all as mentioned in verse 17. Anderson, Doddridge, Macknight, Clark, Shimeall and others adopt this reading. It is not found in the oldest mss., and even if adopted places the correction *where it is not needed!* for the first two groups of 14 are perfectly fluent and correct as they now stand — that is, without Jehoiakim.

To fetch about the check (paradoxical

\* Granted. Abraham to David inclusive.

† Granted. Solomon to Jechoniah inclusive.

‡ Not granted; the generations from Salathiel to Christ inclusive, as shown, are but 13 generations, and 1 generation is missing from this particular third group, as set forth in the *accepted* text!

cally, as it were, by ignoring it!) Penn omits the 17th verse altogether! Newcome, Pearce and others regard it as a marginal gloss, introduced into the text by mistranscribing; and so the controversy grows, concerning which the student may consult McClintock and Strong Topic, the "Genealogy of Our Lord." The fact is the record in St. Matthew is not plain as it stands, and whosoever reads it (for the purpose of understanding it) will be forced to offer to himself some suggestion or other in order to clear up its difficulties or to resort to the controversialists — or ignoring both must proceed in his investigation under the stress of a confusion at the very start!

Now to our own mind the only solution that really meets the difficulty has been proposed and adopted by William M. Page, the author of "New Light from Old Eclipses." We quote it as follows:

"In the Authorized Version (of Matt. 1: 16), we find 'the husband of Mary.' If this reading of the passage be correct, then we have no real genealogy of Jesus, both being of Joseph. This is highly improbable, for it is not as necessary for us to be able to trace the genealogy of Joseph, as it is for us to know the true fleshly descent of our Lord \* from David.

"As St. Matthew wrote especially for the Hebrew converts who would not accept Jesus for the Messiah unless they knew that he was descended from David, as their Scriptures had foretold that he would be, it is highly probable that this list, properly rendered, shows the true descent of Jesus from David. Some unfortunate or careless copyist has made a mistake of one word, † and thus thrown the whole into confusion; or, perhaps, some early authority wise in his own conceit, knowing that the narrative, in another place, said that (a) Joseph was the husband of Mary, may have thought that he was doing God a service by correcting the original passage, which read: 'Joseph the *father* of Mary.'"

This supposition of Mr. Page is no more violent than the one commonly accepted, to wit: that Heli was the father of Mary, he having been ex-

\* Through his mother!

† The copyists were, of course, no more inspired than modern printers, or typewriters. The history of the Scriptures is filled with editions of the Scriptures which have had to be condemned because of misprints; for instance, "the Vinegar Bible," and a host of others! Miscopies must have been far more numerous, and liable to occur, relatively, than misprints in our days!

pressly stated by Luke to have been the father of Joseph, who was supposed to be the father of Jesus! It is as legitimate to elect the one explanation as the other, and it is logical, and in accordance with the laws of interpretation, to accept only that one which involves the fewest collateral objections, and satisfies the greater number of collateral conditions!

"Whether by this or some other means the error crept into the text," continues Mr. Page, "it is certain that it is now there; for Matthew, as if to guard against the possibility of any omission in, or addition to, the list,\* has stated the number of generations from Abraham to the Messiah. The three fourteens into which he divides them — from Abraham to David, from David to the Captivity, from the Captivity of Jesus — are not complete if we read 'Joseph the husband of Mary,' but they are complete if we read 'Joseph the father of Mary.'

"None of the manuscripts have any other reading than that which we find in the Authorized Version; nor has any other writer, so far as I know, offered the explanation above given; but the ease with which such a mistake could be made, and the clearness of the passage when the obvious error is corrected, form a sufficient reason for marking out a new line of thought in this connection. The list as corrected, is here appended:

First Fourteen	Second Fourteen	Third Fourteen
"Abraham,	Solomon,	Shelathiel,
Isaac,	Rehoboam,	Zerubbabel,
Jacob,	Abijah,	Abiud,
Judah,	Asa,	Eliakim,
Pharez,	Jehoshaphat,	Azor,
Hezron,	Joram,	Zadoc,
Ram,	Uzziah,	Achim,
Amminadab,	Jotham,	Eliud,
Nahshon,	Ahaz,	Eleazar,
Salmon,	Hezekiah,	Matthan,
Boaz,	Manasseh,	Jacob,

\* As he himself chose to formulate it. Some commentators who cling to the text as it now stands, maintain that the term "generation," as used by St. Matthew, refers merely to a chronological period. If so, the time reckoned from the Birth of Abraham to the birth of David is 913 years, and divided by 14 the period is 65 $\frac{3}{4}$ ; from the Birth of David to that of Jeconias 468 years, period 33 $\frac{3}{4}$ ; from the birth of Jeconias to that of Jesus, 608 years, period 43 $\frac{3}{4}$ , which several discordant periods have no obvious relation, either to each other, or to the broader terms subdivided, and they are neither whole numbers, nor familiar ones to sacred arithmography, and it appears to us, that the contention is frivolous, and unproductive of any chronological or mathematical beauty! We reject it as insufficient to explain the premises.

Obed,  
Jesse,  
David.

Amon,  
Josiah,  
Jechoniah.

Joseph,  
Mary,  
Jesus."

Now for ourselves, we, too, adopt this correction, regarding it as essential not only to the harmonization of the Gospels which we have set ourselves to put in order, but essential to the due establishment that Jesus Christ was David's son according to the *flesh*. After the manner of men he was surely born of Mary, who must be shown to have been a daughter of David, who was a son of Eve. There is far less violence done to the text by this correction, than by the one ordinarily accepted; for if, according to this latter but rejected \* solution, she was other than the mere daughter-in-law of Heli, she must have married either her brother, or her half-brother, the which is repugnant; or else Joseph the son of Heli, was merely so by adoption, or by virtue of his marriage, which cannot make him of the seed and lineage of David without a resort to additional suppositions, and it would twice remove the claims of Jesus to Davidic origin to admit such a feature in the descent. Moreover there is no textual necessity to change the explicit record of St. Luke that Joseph, the husband of Mary, and who was supposed to be the father of Jesus, was the actual son of Heli; and though all men agree to change that record they can produce no Scriptural warrant for their action, whereas there are two all-sufficient Scriptural reasons to correct the record which now makes St. Matthew misstate that the Joseph who was the son of Jacob was the husband of Mary! For if we do not correct this latter record we obtain no genealogy of the Virgin — have two clashing genealogies of Joseph, and leave the mathematico-genealogical check-statements of St. Matthew (verse 17) at perpetual internal variance!

But some will say by what authority does an uninspired writer at this late date dare to change the text of Matthew? To which we reply, the internal evidence of the gospels themselves points out the error and authorizes the correction. Moreover the truth is never uninspired, and by its fruits not only may we always detect error, but conversely we may know a good tree by its own! — this particular genealogical tree must be allowed to bear *natural* fruit, in order to establish its *genus*! Finally, have ye not heard that even David when he was an hungered ate the shew bread of the Lord,

\* By us.

which it was not lawful for any but the Priests to eat, and that he gave of it unto them that were with him?

Now if we have trespassed in accepting Mr. Page's most natural and to us necessary explanation, we have trespassed, but in a case of hunger. Our genealogical hunger is satisfied, and if any who are with us hunger, let them eat also, for the shew bread is inspired whether we were so or not! and the very eating of it has inspired us.

These things being so, and our own decision having been made in the cause of truth, and for the full and complete integrity, consistency and harmony of the Scriptures, let us see how the Introduction to the Gospel of St. Matthew reads after this fully authorized correction has been made:

### MESSIAH'S GENEALOGY

According to the Female Line as indicated by Matthew 1: 1-17

- (1) "The Book of the Generation of Jesus the Messiah, the Son of David, the Son of Abraham, . . . . . 1

#### I

- (2) 1 Abraham begat Isaac; . . . . . 2  
2 and Isaac begat Jacob; . . . . . 3  
3 and Jacob begat Judas and his brethren; . . . . . 4  
(3) 4 and Judas begat Phares and Zara of Thamar; . . . . . 5  
5 and Phares begat Ezrom; . . . . . 6  
6 and Ezrom begat Aram; . . . . . 7  
(4) 7 and Aram begat Aminadab; . . . . . 8  
8 and Aminadab begat Naasson; . . . . . 9  
9 and Naasson begat Salmon; . . . . . 10  
(5) 10 and Salmon begat Booz of Re- chab; . . . . . 11  
11 and Booz begat Obed of Ruth; . . . . . 12  
12 and Obed begat Jesse; . . . . . 13  
(6) 13 and Jesse begat David, the King; . . . . . 14  
14 and David begat Solomon of the wife of Uriaso; . . . . . 1

#### II

- (7) 1 and Solomon begat Roboam; . . . . . 2  
2 and Roboam begat Abia; . . . . . 3  
3 and Abia begat Asa; . . . . . 4  
(8) 4 and Asa begat Josaphat; . . . . . 5  
5 and Josaphat begat Joram; . . . . . 6  
6 and Joram begat Ozias; . . . . . 7  
(9) 7 and Ozias begat Jotham; . . . . . 8  
8 and Jotham begat Achaz; . . . . . 9  
9 and Achaz begat Ezekias; . . . . . 10  
(10) 10 and Ezekias begat Manasses; . . . . . 11  
11 and Manasses begat Amon; . . . . . 12  
12 and Amon begat Josias; . . . . . 13  
(11) 13 and Josias begat Jechonias and his brethren, about the time of the Babylonian removal. . . . . 14  
(12) and after the Babylonian re- moval  
14 Jechonias begat Salathiel; . . . . . 1

#### III

- 1 and Salathiel begat Zorobabel; . . . . . 2  
(13) 2 and Zorobabel begat Abiud; . . . . . 3



*Just Published—*

## A Magnificent New Bible!

Truly a Book to Own, and to Give . . .

# FOR TIMES LIKE THESE

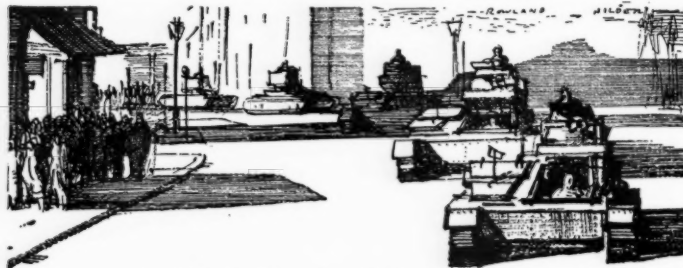
WE live in a time of terrific world-wide upheaval. Everywhere people are asking themselves, "What will the end be?" THE BIBLE FOR TO-DAY provides a blue-print of the way to solve to-day's problems and to build a better world. Its arrangement, introduction, notes, comments and illustrations show that the Bible is NEWS as fresh as to-day's daily paper.

## The Bible for To-day

Edited by JOHN STIRLING

197 illustrations by ROWLAND HILDER, R.I.

Introduction by DR. WILLIAM LYON PHELPS



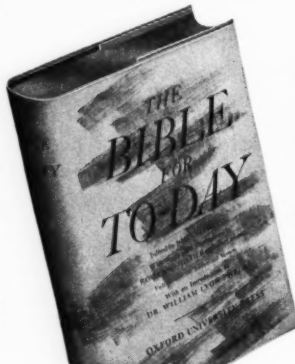
The illustrations depict the life of to-day

This is the Bible in the Authorized Version, printed in paragraphs like other books and with all the modern aids of introductory commentaries, headlines and footnotes to show what the Bible message is for the people of to-day. The 197 unusual pictures vividly portray the modern world and bring home to the reader the up-to-dateness and immediate urgency of the Bible message. **IT IS THE BIBLE FOR TIMES LIKE THESE.**

### THE BIBLE IS NEWS

The Bible is news, not history or literature, but news, news of God for the people of to-day. It is here presented as news with all the freshness and vitality of the daily newspaper. THE BIBLE FOR TO-DAY presents the text of the Bible as it stands, and only alters the lay-out of its pages — providing comments and illustrations, so that everyone, living under twentieth century conditions, can easily and directly get at the sense.

**Dr. PHELPS says:** "The method is revolutionary. I mean just that. Instead of comments that refer the reader back to the times and places when the separate books of the Bible were written, the comments and notes and pictures all refer to and portray life in the twentieth century. I have never seen or heard of any other edition of the whole Bible that consistently adheres to this method."



1280 pages  
Size 9 1/8 x 6 1/8  
x 1 5/8 inches  
Blue Buckram  
Boards

**\$5.00**  
postpaid

Order from

*Destiny Publishers*

HAVERHILL, MASS.

- 3 and Abiud begat Eliakim; . . . . . 4
- 4 and Eliakim begat Azor; . . . . . 5
- (14) 5 and Azor begat Sadoc; . . . . . 6
- 6 and Sadoc begat Achim; . . . . . 7
- 7 and Achim begat Eliud; . . . . . 8
- (15) 8 and Eliud begat Eleazar; . . . . . 9
- 9 and Eleazar begat Matthan; . . . . . 10
- 10 and Matthan begat Jacob; . . . . . 11
- (16) 11 and Jacob begat Joseph; . . . . . 12
- 12 and Joseph was the father of Mary . . . . . 13
- 13 Of whom (Mary) was begotten Jesus who . . . . . 14
- 14 is called *Christ* (which being interpreted is 'The Anointed One').
- (17) So all the generations from Abraham to David are fourteen generations; and from David unto the Babylonian removal are fourteen generations; and from the Babylonian removal unto Christ are fourteen generations."

The manifest beauty of this reading should be sufficient to secure its immediate acceptance by all who desire a reasonable foundation for their faith, and we offer it only to such. There are perhaps a dozen or so cases in the Scriptures where mistranslations, interpolations, and omissions have been made during their transmission through uninspired hands; some of them have been corrected by the revisers. The true office of the Highest criticism is to search out, and purge out all of them.

Finally. The careful student will note that St. Matthew is particularly concerned to emphasize this sonship of the Saviour on the *Female* line. Whenever the matter comes up, even incidentally in his gospel, the reference is to "*his mother*" as such, and never as to Joseph, other than as her husband after she had been "found with child of the Holy Spirit" (Matt. 1: 18). Indeed, his manifest object is to show that Joseph was not at all his father (Matt. 1: 19-25), nor does he lay any stress upon his constructive and legal guardianship as such. The visit of the Magi was to "the young child *with Mary his mother*" (Matt. 2: 11). The subsequent warning to Joseph was to "take the young child *and his mother* and flee into Egypt" (Matt. 2: 13). So "he took the young child *and his mother* (Matt. 2: 14). The recall is in *the same terms* (Matt. 2: 20) and *so is* the record that it was obeyed (Matt. 2: 21). Surely all this is additional and strong presumptive evidence that Matthew's genealogy is that of the female line, and was intended to show that Mary herself was the descendant of David and the favored daughter of Judah.

# Jesus Christ Is a National Question

THE FEARFUL FACT which somehow we must realize — for it is part of this judgment that has fallen upon our people — is the fact that thus far we have rejected Jesus Christ.

In all his offices we have voted against Him.

Jesus Christ is a prophet: We will not have His foretellings as part of our outlook on the future; we will not make it a part of our general informative plan of education that our people should even know what Jesus foretold. What He has said regarding the future is simply of no account amongst us. No one reckons on it. And yet of all people we are the most insistent on demanding to know what is going to happen.

Jesus Christ is a philosopher. Every reader of the Memoirs of the Lord, the four Gospels, is aware that a philosophy of life interweaves itself with the special personal Gospel pertaining to the Lord himself. It was not a "pep" philosophy which Jesus uttered, not the efforts of a Plato or a Seneca to reduce the experiences of life to formula or law. Jesus gave us glints of the basic principle of life and plain directions how to link ourselves with it by means of personal attitude and conduct. All that this frustrated and disillusioned generation unconsciously lacks is to be found in Jesus. Yet who calls Him Master today in the sense that Stalin is master, or Hitler, or Roosevelt? In the conscious fealty of the American people today it is quite possible that as a master of national life Roosevelt would win over Jesus Christ in a popularity voting contest.

Jesus Christ is a law-giver: In times of stress our people show ability and willingness to bow themselves under the yoke of the most stringent law to overcome a great difficulty. We recognize the need of doing this, as long as it is not Jesus' law. We instantly reject the notion that any such subordination to Jesus' law is necessary or desirable — we often add, or possible. And yet we know beforehand that all our human laws will falsify their promises. We know beforehand that all our national programs will fall short of their intended good. We publicly say, in the utter collapse of our wisdom, if this scheme does not work we will try something else. All this, while the world lacks a

single instance of failure on the part of Jesus' law which we reject. He came to bring the moral, economic and spiritual law of God into human affairs again. We have built him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy — with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come.

Jesus Christ is the Redeemer. Men are willing to be saved, but they do not want to be redeemed. Anyone who will halt and neutralize the evil consequences of our course, is very welcome; we will exalt him to the highest honor within our gift. But to redeem us, to lift us out of that evil course into a righteous one, not only rescue us but also regenerate us — no, we don't want that. We need a physician, that we admit, but we do not wish him to change our course, we want him to patch us up so that we can return to our revels. If we may pray to Jesus, and if He will graciously counteract the effects of our mistakes, that will be very pleasant; but if He insists on taking our old nature and making us over anew so that we shall not desire the things that now comprise our life — no, we will not have that. In this, the greatest of His offices, our rejection of Him is more absolute than in any other. For it matters little what Jesus may be as Prophet, Philosopher, Law-Giver — if we will not have Him as Redeemer, we will not have Him at all.

It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for* whenever we use the prayer Jesus taught us. We pray "Thy kingdom come; Thy will be done on earth" — for it is *on earth* the new world is to come. Christ's world is to *shove this present world off the earth* and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-dog world, this every-man-for-himself

☆ ☆ ☆

*From time to time, various readers have requested that this article be reprinted. It appeared in the September, 1939, issue of DESTINY MAGAZINE.*

☆ ☆ ☆

world of poverty and crime and utter confusion.

The total rejection of Jesus Christ nationally is one of the most terrible facts of our times. It is not that we omit to say: "Lord, Lord"; but we omit to do the things He says. And we shall continue to do that nationally *until we cease to do it individually*. When Jesus saw Himself nationally rejected He turned to individuals and said, "Come you to me; be seedlings of the Kingdom," and such as received Him, he endowed with life; because He had redeemed them. He regenerated them and saw in them the beginnings of His Kingdom.

This bears heavily on those of us who claim to be of Israel. He said it was to us He was sent and through us to the nations. We have accepted His name and we have transmitted that to the nations, but what else? We transmitted all that we accepted — for it is an unvarying rule, not that a man cannot transmit more of Christ than he has; but that he will transmit all of Christ that he has. We may measure how little we have of Christ, nationally, by what we have transmitted. We do acknowledge God. We do acknowledge Christ. But to make Him the lord and ruler of life — we have not done that yet, *and Israel must yet do it*. Otherwise there remains that judgment on those who say "Lord, Lord" and "do not."

It is a great pity that the sight of those printed words "Jesus Christ" induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question*. He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America . . . and first of us who know ourselves to be of Israel, to whom the Lord Christ was "sent." Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible human earthly kingdom of Jesus Christ.

## Finely-Pitched Publication

Sirs:

Having become the beneficiary of a subscription to DESTINY and much interested in its finely-pitched relating of prophecy to contemporaneous events, I am venturing a few observations of my own.

The article in the August number, "Consider the Principle of Prophecy" by Arthur L. Shera, which carries the law of cause and effect into the higher realm of discernment of effect through understanding of the event, certainly leaves no ground for intellectual dissent — whatever the dissent that may be advanced in the case of applications of the prophetic rule in one or another area of Scriptural interpretation.

Lest I be tempted into traversing the article — which should have been read and doubtless was, by all your readers — let me call attention to the acceptance of prophecy as a present-day gift by a body whose devotion to that principle is doubtless little known. I am not concerned about the Mormons, except to say that I have learned that they have among them "prophets" whose duties include a life forecast for their elders entering upon undertakings for the church, missionary or otherwise. They also aver that these are authentic prophetic foresights, which are justified by the later facts. So, too, once a year, I believe, the head of their "apostles" issues for the church a prophetic forecast. Which prophetic reliance, however, is to me vitiated by the fact that their prophetic forecasts relate to themselves, and their church affairs. But the citation suffices for the support of the acceptance of the principle of prophecy by a body, the world over, running toward a million adherents.

Now in contrast with the matter as found among these highly regimented religionists, consider its acceptance by the noted essayist, novelist and playwright of England, J. B. Priestly. He is not the originator but a fine expounder, in essays and in plays, of the idea that presentiments, in dreams or when awake, hunches, warnings and the like, are explainable by the very operation of cause and effect of the article under discussion. But he adds another element: the mind, passing through the thin drapery of time, is cognizant of that which has not yet been because of the elimination of the fettering of the time-thought. The setting aside, in particular, of the limitation of cognizance to the three senses, is secured. The expansion of cognizance is the machinery of prophecy. A globe does not explain the light

## LETTERS

within it but it makes indisputable the fact of the light-giving current, and is a principal factor in the course of cause and effect, in illumination. Those who stop with the Priestly idea as here cited (not at all adequately) need not necessarily gather anything of the divine. But Priestly does, when he says with respect to one of his plays of the second act that he had no hand other than as an instrument in writing it, and it made him famous as a playwright. Another play, "John-son Beyond Jordan," makes the inter-relation of event in time and beyond time explainable only spiritually. All of which is the essence of the prophetic. So was, in a manner, William James perceiving prophecy in his famous description of consciousness as a stream (prophetic procession of cause and effect), the perceiver seeing but one thing, like a floating stick, at a time; yet all being held in a complete relationship. And this is the relationship in which God is the percipient and the orderer.

But I must not become lengthy. In the historical seminary room of the University of my education, there was upon the walls, as a motto, the English Professor Freeman's definition: "History is past politics, present politics future history." Change the word "politics" to "prophecy" in the meaning as given the word by Mr. Shera, and the entire case is gained — with God placed at the seat of prophecy (divine ordering, or cognizance). The transference of international politics (at present the filthy rags of human habilitment) into the wide concept of prophecy, with the garment of God's righteousness as the ultimate habilitment of human kind, provides the hope for times like these, which lack comfort save in their reference to God and to the foreshadowings of the great Prophets and of Jesus himself.

BARTLETT B. JAMES, Ph.D.

(Congregational Clergyman)  
Washington, D. C.

### From Zululand

Sirs:

The arrival of our overseas mail on August 2 brought me my June copy of DESTINY. In it I see that "Study in Revelation" by Howard B. Rand

is being published in book form. I am delighted to know this as I have followed each chapter, month by month, with the greatest interest and I must have it in book form, for which I enclose an international money order.

Will you please convey to Mr. Rand my deep appreciation of the 17 chapters that I have so far been privileged to enjoy and tender to him my very sincere thanks for so wonderful an exposition that has enabled me and other readers of DESTINY to understand the most difficult Book in the Bible.

Yours faithfully,

S. B. FORREST

Empangeni, Zululand

### Tribute

Sirs:

A week or so ago, while riding on an Astoria (Oregon) bus, I saw for the first time a copy of your magazine. While waiting, the bus driver (who served in submarine warfare during the other war) explained to me "what this magazine has done to me." It was the sort of tribute any editor would be glad to receive.

Sincerely yours,

IRENE ARMSTRONG

Boston

### No Mention!

Sirs:

Congratulations upon your splendid editorial, "Those Eight Points," in the October issue. I much prefer your statement to that of Rev. E. J. Springett, who seems to extol what he sees "behind the eight points of the declaration of a common policy by President and Premier, methinks I can see the inspiration of the Spirit of God." I prefer your own deduction, in your editorial, that the eight points of the Atlantic "are too prosaic to be other than a sop to the public." If, as Rev. Springett believes, there be any Spirit in this declaration, why were Churchill and Roosevelt so afraid of mentioning the name of God? Did they, perchance, fear to injure the finer feelings of Comrade Stalin, avowed enemy of God and things Spiritual? If so, what Spirit of God can there be in so low a compromise?

I trust every friend of the Plan read the editorial in the *Saturday Evening Post*, September 27th, "Declaration of the Atlantic," one of the outstanding statements to be made by the secular press and chief protector of the present economic system. The editor comments, in part:

"Freedom of speech and freedom of religion were left out. Were they omitted, perhaps, in deference to the sensibilities of the Russian dictator, to whom both freedom of speech and freedom of religion are anathema? If so, we would impute it to Mr. Churchill's magnificent and somewhat impish sense of political realism. He would embrace Satan to save England."

I opposed the League of Nations, a quarter of a century ago, because of its anti-God leadership and entire lack of even the mention of His name. It would now appear that the people who are suffering so greatly, and are asked to sacrifice extensively, are in the hands of weak leaders who likewise are fearful they may even use the name of God.

It is neither necessary, surely not desirable, that we park our common sense and worship of God, and see only righteousness in the activities of American and British politicians for the time being, who flirt so openly with avowed enemies of man and God in order to win a victory of uncertain value, as the present hand-in-glove Russian alliance.

Respectfully,

EARLE W. GAGE

Ashville, New York

DESTINY

## FOR YOUR CONVENIENCE

DESTINY MAGAZINE

HAVERHILL, MASSACHUSETTS

Please enter my subscription to your magazine for

☐ 1 YEAR—\$2.00 ☐ 2 YEARS—\$3.00. My remittance is enclosed.

In countries other than the  
U. S. or Canada, \$3.00 per year.

Name

Address





**GOD'S GREAT PLAN**, by R. Llewelyn Williams. Unusually well written, this is an ideal volume for those who are perplexed and anxious about present-day events. It is the *story of stories* in outline, a guide to the Bible, with Scriptural documentation included throughout — but arranged in a manner so that it does not interfere with the pleasure of reading instead of studying the book. Is civilization drifting helplessly, or is there a way to liberty and justice and peace? This great new book gives the answer as given by the Creator of the Universe. 176 pages, \$1.25.

**YOU AND THE TEN COMMANDMENTS**, by William J. Cameron. In these troubled and confusing times, a book to inspire and help young and old. A collection of talks originally given to a group of children, together with the questions the author asked and the children's answers, and many helpful and interesting pictures and charts. Practical because this book helps you to understand and know and use the guideposts to a good life; exciting because in Mr. Cameron's story you see the march of time and progress, great men and women, noble events, wonderful ideas, sweeping upward and forward through the centuries, because once on the cloud-capped heights of Sinai God gave to Moses His ten great rules. 210 pages, 20 illustrations, \$1.50.

**THE HERITAGE OF THE ANGLO-SAXON RACE**, by M. H. Gayer. A book of 144 pages, together with a five-color chart, size 40 x 30 inches, portraying the thrilling history of the Anglo-Saxon Race up through the ages. The book is numbered in sections to correspond with the chart. In clear, simple form, historically and by aid of maps, a depiction of the amazing story of the Anglo-Saxon Race. Both the book and chart, \$1.75.

**GREAT PYRAMID PROOF OF GOD**, by George R. Riffert. One of the most popular Pyramid books published, now in its seventh edition. It is a book which contains in simple form the vital truth of the Pyramid, its significance, and the related but scattered evidence. Ideal for those who want to know what the Pyramid has been found to contain, but without the time, training nor scientific turn of mind necessary to grasp many of the other Pyramid books. 226 pages, \$2.00.

## BOOKS

**THE RULE OF EQUITY**, by J. Taylor Peddie. An important new book by this practical English economist in which he ably and clearly shows the Christian system of economics which will automatically solve the problem of the maldistribution of wealth. Convincing, thorough, practical — here is a book to read and to re-read! It is a highly important contribution to the study of the economic system of the future; and not only that, but it is a *guide* — for it points out the correct approach to world peace! 260 pages, \$3.50.

**JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT**, by J. H. Allen. An analysis of the prophecies of Scripture in regard to the royal family of Judah and the many nations of Israel, the lost ten Tribes. It presents facts and considerations which everyone must sometime take into account, for they are destined to become important factors in world affairs. This book is called by many the finest ever to be published concerning the Anglo-Saxon-Israel identity! 377 pages, \$2.00.

**THE NEW WORLD COMING**, by Henry D. Houghton. A view through the present disturbances to the New World coming, and of the rocks and shoals we must navigate ere we can with safety anchor in the quiet harbor. A strictly Scriptural view; with such an outstanding example of faith on the part of the author that it is cheering to witness. You will find this book exceedingly valuable. 208 pages, \$1.50.

**DIGGERS FOR FACTS**, by J. O. Kinman. Interestingly written, this is the account by a Biblical archaeologist of the important recent "finds" which have added confirmation after confirmation to the truth of the Bible! Told in a first-hand, eye-wit-

ness manner, it relates the author's and other archaeologists' experiences with all the realism and thrill of discovery! 239 pages, \$2.50.

**THE WORLD'S DESTINY**, by Raymond Neff Holliwell. The author, a minister, brings world events of today into proper perspective on the broad canvas of history and gives a concise picture of the world as it was, is and will be. Beginning with a genealogical charting of Israel's Family, the Kingdom of Israel, the Kingdom of Judah, and the captivities — he proceeds to confidently unfold the great plan of God. An interesting book, accurately and factually prepared, it is in plain and understandable language. The frontispiece charts Israel's migrations by land and sea. 244 pages, \$2.00.

**STUDY IN REVELATION**, by Howard B. Rand. Here, in this new book, there is for the first time an adequate study of the Book of Revelation by an author well versed in the development of history in accordance with the plan of God. In objective outline, he takes his readers through the entire Revelation. Of incomparable value to those who wish to know and to understand the important last book of the Bible. Complete with valuable indexes and a 36-page concordance. 384 pages, \$3.50.

**JOSHUA'S LONG DAY**, by C. A. L. Totten. This is the book which scientifically demonstrates the actual occurrence of the miracle of Joshua's Long Day, when the sun and the moon remained silent. Atheists, agnostics and disbelievers who question the authenticity of the Bible account are confounded by the facts presented. Frequently quoted by lecturers and writers, this book is recognized as *the authority* concerning this outstanding miracle. \$1.50.

**JOEL'S PROPHETIC MESSAGE AND WARNING**, by Howard B. Rand. With convincing clarity, the author shows that the message of Joel is germane to this present generation. First published in 1930, it accurately gave the prophetic outline of the years since, and continues now to give the years of the future! With great vividness, and with the marshalling of both Old and New Testament witnesses to the truth which Joel proclaims, here indeed is a book which should be read by all! 87 pages, \$1.00.

*All the Books reviewed on this page are available from DESTINY Publishers, Haverhill, Mass., and may be purchased either through your bookseller or direct from the publishers. All are cloth bound, and will be sent to you postpaid at the prices listed.*

# Booklets WHICH DESERVE YOUR ATTENTION

ON THIS AND THE OPPOSITE PAGE WE CALL YOUR ATTENTION TO TWENTY-FOUR BOOKLETS WHICH ARE INSTRUCTIVE AND EXCEEDINGLY TIMELY! MOST OF THEM ARE STANDARDIZED IN SIZE, 5½ X 8¼ INCHES, WITH PAPER COVERS. THEY WILL BE SENT POST PAID.

## BRITAIN AND THE DICTATORS

By A. R. Heaver

► In which the editor of the *National Message* (London, England) provides a prophetic view of the current happenings (still future at the time of writing) and states the issues involved; calling upon the Scriptures to confirm his statements. This little booklet is exceedingly well written and presents the case clearly, for Britain and for all of Israel. More timely now than when first published! Price 10¢

## THE RUSSIAN CHAPTERS OF EZEKIEL

By Rev. W. M. H. Milner

► An extensive study of these important prophetic chapters, which are receiving more attention today than ever before. The author has marshalled a formidable array of evidence for his conclusions. A highly readable and interesting booklet, it has map and four charts, together with an interesting reproduction of part of a booklet published in 1879. 64 pages and cover. Price 35¢

## THE LOST TRIBES OF ISRAEL

By Reader Harris

► Now in its eighth edition! Basic and convincing, it is divided into five chapters, as follows: Romance of a God-loved Race; The Lost Tribes, Where Are They?; Scriptural and Historical Evidences; Ephraim and Manasseh; Israel's Wanderings; Of What Value Is This Truth? A booklet which goes a long way toward an adequate understanding of the importance of the Israel identity. 52 pages and cover. Price 35¢

## ISAIAH: A STUDY

By Rev. W. Pascoe Goard

► This book has been out of print for some years, but the demand for a reprint has been insistent. The author, because of the constant demands made upon him, found it most difficult to find time to expand this work, but shortly before his death he was able to finish the revision, which we now present to the public. A thorough study of the Isaiah literature which, in these days, needs to be read again! 54 pages and cover. Price 35¢

## CIMMERIANS AND SCYTHIANS

By Brig. Gen. W. H. Fasken

► Its title may sound formidable to the reader without a scholastic turn of mind, but this contribution by Brig. Gen. Fasken is an exceedingly readable booklet, and one which is particularly timely as it discusses Cimmeria; the so-called Indo-European Migration; the Assyrian captivities; Campaigns around Assyria and in Asia Minor; Medes and Umman-Manda; Chronology; Gomer; Cimmeria and Samaria — and Scythians. 26 pages. Price 15¢

## THE MARKS OF ISRAEL

By Henry D. Houghton

► "Know them by their Marks," suggests the author, and proceeds to convincingly demonstrate by present-day, observable evidence, the identity in the world today of the long lost northern ten-tribed Israel. Written by an English business-man, and thorough Bible student as well, here is a booklet with a tremendous and striking appeal to the logic of the reader. Paper cover, 45 pages. Price 20¢

## SOME ERRORS OF FUTURISM

By V. K. Van De Venter

► Years and years of interest in the subject, together with exhaustive research and familiarity with the claims of the Futuristic school of prophetic interpretation, impelled the author to write this answer — pointing out the many errors of Futurism! It is well-documented evidence. Paper cover. Price 10¢

## THE SIGNIFICANCE OF THE RESURRECTION

By Howard B. Rand

► This booklet is bound to broaden the viewpoint and understanding of the reader as it discusses the full significance of the Resurrection of our Lord. Here is a study that should be read by every earnest and thoughtful Bible student. Price 10¢

## SIXTY PROMISES

By Wm. Whitton

► A collation of sixty references from the Scriptures, together with many explanatory and clarifying notes, showing that these Sixty Promises were made to Israel; and are fulfilled in Anglo-Saxondom. 16 pages. Price 15¢

## THE JAPANESE — WHO ARE THEY?

By Thos. W. Plant

► Current news concerning the Japanese is again prompting questions as to their origin and destiny. Mr. Plant's many years of interest and research and the care with which he unravels contributing evidence, brings him to the accurate conclusion. It is a thrilling discovery; and as he himself states in his closing sentence, "What wonderful present-day history one can find in prophecy when it is rightly read." Paper cover, 25 pages. Price 25¢

## 100 REASONS AND MORE WHY THE BRITISH ARE ISRAELITES

By Rev. R. G. F. Waddington

► Seventh edition, and deservedly, for here is a work of importance as it cites reason after reason, more than a hundred of them, to leave no doubt in the reader's mind! The author presents his evidence in the form of a dialogue, thus heightening the book's interest. With its evidence direct from the Scriptures, documenting every reason presented, here indeed is a convincing book. Paper cover, 70 pages. Price 35¢

## THE WAY OF ESCAPE

By Rev. E. J. Springett

► An important presentation by this outstanding Canadian advocate of the Anglo-Saxon-Israel Truth. In this book he gives us the view, based entirely on Scripture, of the "only way out" of the difficulties which are today besetting mankind. Here is a book to read, and then read again, for its truth is evident and it is so clear that it will do much to simplify one's understanding of the coming national measures necessary before we can expect Peace. Price 25¢

## Booklets . . . CONTINUED

### A NATIONAL CHALLENGE

By Howard B. Rand

► Seven important addresses, as follows: "The Cycle and Its Elimination"; "The Choosing of a Race"; "The Call of a Nation"; "The Kingdom of God"; "The Fulfillment of Prophecy"; "The Law and the Constitution"; and "Origin of the Anglo-Saxons." Paper cover. Price 25¢

### THE BIBLE CONFIRMED BY ARCHAEOLOGY

By D. Woods

► Recent wonderful discoveries in Bible lands proving the truth of the Scriptures, relating to Nimrod — Nebuchadnezzar — Belshazzar — and Cyrus; the first Babylon — the second Babylon — and the fall of Babylon. An intensely interesting and informative booklet showing again why the power of the Bible goes majestically on, why it stands every test, no matter what criticism — *higher or lower* — is hurled against it. 32 pages. Price 15¢

### CAPITAL PUNISHMENT — ITS ORIGIN AND NEED

By Howard B. Rand

► Here is a reprinting of an article which appeared three years ago in *DESTINY Magazine* and has since had wide circulation in booklet form, for the author presents Scriptural evidence showing that Capital Punishment is the Law as laid down in the Book; and that it needs to be the national law today! Price 10¢

### THE ECONOMIC LAW OF THE LORD

By W. J. Cameron

► Ever since this outstanding address was given in 1933, thousands of copies have been purchased every year by Americans everywhere. And now, with Bible Economics receiving more and more attention during these years of transition, readers are continuing to find in this booklet a stimulating introduction to the study of the Divine economic system.

Price 10¢

### ISRAEL — HER RACIAL DIVISIONS AND GEOGRAPHICAL WANDERINGS

By Rev. Merton Smith

► Twenty pages of information regarding this subject; presented in an almost telegraphic manner, and quickly showing Israel's trek up through the centuries. A booklet of "highlights" in the history of the Race of the Book, and one which will clarify many details for the new reader on the subject! Price 10¢

### THE ASSYRIAN INVASIONS AND DEPORTATIONS OF ISRAEL

By J. Llewellyn Thomas

► Significant is this contribution towards the elucidation of the subject. It does not claim to be either complete or final, but a sincere attempt to arrive at the truth in this matter; and as the author states (then goes on to show) the last word has not been said. He brings out much interesting evidence which will be new to many. Four charts, and map. Paper cover — 48 pages. Price 30¢

### ISRAEL IN THE NEW TESTAMENT

By F. S. Dobbs

► In view of all the New Testament evidence which is examined here, surely it cannot be asserted that Anglo-Saxon-Israel claims are substantiated by Old Testament evidence only. To those who think that the latter is true, this will indeed be an illuminating booklet. 16 pages. Price 10¢

### FORETOLD HISTORY — FULFILLED PROPHECY

By Howard B. Rand

► Six radio addresses which are studies of prophecy becoming history. Those who have heard the author lecture will doubtless wish to possess a copy of this booklet; for as is usual in his lectures, there are many interesting sidelights presented from his vast knowledge and familiarity with the prophecies of the Scriptures. Paper cover, 39 pages.

Price 25¢

### THE SECOND COMING OF OUR LORD

By Rev. W. Pascoe Goard

► Now in its fifth enlarged edition, this book is one of the most sought of all this revered author's many writings. There is nothing quite like it. Paper cover, 58 pages. Price 35¢

### THE BOOK OF BEGINNINGS

By Howard B. Rand

► Here is a book which goes a long way toward simplifying and clarifying "the story the Bible tells." Originally a series of newspaper feature articles, it was published as a book to meet the overwhelming demand which came from newspaper readers to have it in permanent form. Printed on Bible paper, suede paper cover, with title in gold. 114 pages. Price 75¢

### DAVID'S IMPERISHABLE THRONE IN BRITAIN

By Rev. Dr. T. H. D. Whitehouse

► Especially because the British Isles are being threatened today, and because one frequently hears the suggestion that the Throne will be moved elsewhere, it behooves Bible students to familiarize themselves with the prophecies pertaining to the Throne of David. Here, concisely, is the answer; and the answer to the suggestion of those who today are "guessing" as to the future of that throne! Price 10¢

### IS ISRAEL A NATION IN THE WORLD TODAY?

By "Kay Cee"

► Originally written in 1934, and with marked foresight, this booklet has enjoyed several printings and has shown thousands of readers that Israel is definitely a nation in the world today! Reasonable, Scriptural, logical, and at the same time in a most interesting manner, the author has written with great care to show the fallacy of believing that Israel as a nation does not exist! 28 pages.

Price 10¢

THESE BOOKLETS  
WILL BE SENT POST PAID

Destiny Publishers

H A V E R H I L L  
M A S S A C H U S E T T S



READY DECEMBER 1<sup>st</sup> . . .

## *a Bound Volume of Destiny for the Year 1941*

**C**ONTAINING all the issues of DESTINY Magazine from January through December, the 1941 Volume — beautifully and durably bound, with title stamped in gold and with master index for your convenience — will be ready on December 1st to be sent postpaid to your address for only \$3.50. Or, if ordered with a one year subscription to DESTINY (new, renewal, extension or gift), both for \$5. It is advisable to order *now* to be certain of delivery, inasmuch as the number available will be limited!

As this momentous year draws to its close these twelve issues, casting their prophetic searchlight and illuminating the happenings of both present and future, will be of continuing value. Possess them in book form! Unlike other journals of purely topical interest, DESTINY takes on added value in retrospect. Most of the articles are ageless; and the different phases of great Bible truths, portrayed in DESTINY during

1941, are destined to become significantly important in the months and years ahead.

What will be the course of history? . . . of the war? . . . when and how will it end? . . . what kind of peace lies beyond? . . . what of the economic transition? — You can know the answers to these pertinent questions *now*; and can do so *only* by becoming cognizant of the pattern of future history as contained in the Bible. Thus the contents of the 1941 Volume are a highly important contribution to the understanding of the contemporary and future climactic years of the great drama now being enacted on the Divine screen of world events!

If you have been a regular reader of DESTINY, and particularly if you possess the earlier Bound Volumes, you will doubtless desire the 1941 copy for your library. And as Christmas Gifts, these beautiful and impressive Volumes are certain to be received with profound gratitude by your friends!

DESTINY MAGAZINE / HAVERHILL, MASSACHUSETTS



### CHRISTMAS GIFT RATES FOR SUBSCRIPTIONS

One Subscription . . . . .	\$2.00	Five Subscriptions . . . . .	\$7.50
Two Subscriptions . . . . .	3.00	Ten Subscriptions . . . . .	12.50
Three Subscriptions . . . . .	4.50	Foreign Subscriptions . . . . .	3.00

YOUR OWN SUBSCRIPTION MAY BE ENTERED OR EXTENDED FOR ONE OR MORE YEARS AT THESE RATES

(Use the Convenient Order Form inserted in this issue)

